¶ Here begynneth the Pystles and Gospels, of euery Sonday and holy daye in the yere.

¶ The pystle on the fyrst Sondaye in aduent. The. xiij. Chapiter to the Romaynes. D

BRethren we knowe that it is tyme nowe that we awake out of slepe, for nowe is our saluacion nerer then we beleued. The nyghte is passed and the daye is come nye, let vs therfore cast awaye the dedes of darknes, and let vs put on the armour of lyght. Let vs walke honestly as it were in the daye lyght, not in eatynge and drynkynge, neyther in chambrynge & wantonnes, neyther in stryfe and enuyenge, but put ye on oure Lorde Jesu Christ.

¶ The Gospell on the fyrst Sonday in Aduent. The. xxj Chapiter of Mathewe. A

WHan Jesus drewe nye vnto Jerusalē, and came to Bethphage vnto the mount Olyuete, then sent Jesus two of hys disciples, sayeng to them. Go into the Castel ỳ lyeth ouer agaynste you & anone ye shall fynde an Asse bounde, & her colte with her, lose them and brynge them vnto me, and yf any man saye ought vnto you, saye ye that your lorde hath nede of them: & streyght way he wyll let them go. All thys was done to fulfyl ỳ which was spoken by the prypher, sayeng. Tell ye ỳ doughter of Syon, beholde thy kynge cometh vnto the meke, & sytt̄yng vpō an asse & a colte, ỳ fole of an Asse vsed to ỳ yoke. The disciples wēt & dyd as Jesus cōmaunded them & brought the asse and the colte and put on them theyr clothes, and sett hym theron. Many of ỳ people spredde theyr garmentes in ỳ way, other cut downe braunches frō the trees & strawed them in the way. ✣ Moreouer the people that wente before, and they also ỳ folowed after, cryed sayenge. Osanna the sonne of Dauyd. Blessed be he that commeth in the name of the Lorde.

¶ The Pystle on the seconde Sondaye in Aduent. The.xv. Chapiter to the Romaynes. A

BRethrē what soeuer thiges are wrytē afore tyme are wryten for our learnynge ẏ we thorowe paciēce & cōforte of ẏ scrypture myght haue hope. The god of paciēce & cōsolacyō, gyue vnto euery one of you ẏ ye be lyke mynded one towardes another after ẏ ensample of Jesu Christ ẏ ye all agreynge togyther, may with one mouth honour god & the father of our lord Jesu Christ. wherfore receyue ye one another as Christ receyued vs to the prayse of god. And I say ẏ Jesus Christ was a minister of the Circūcision for the truth of god, to cōfyrme ẏ promises made vnto the fathers. And let ẏ gentyls prayse god for hys mercy, as it is wryten, for this cause I wyll prayse the amōge the gentyls & synge in thy name. And agayne he sayeth ye gentyls reioyse w̄ his people. Agayne, prayse the lorde all ye gentyls, & laude him all nacyons. And in another place Esaias sayeth there shall be ẏ rote of Jesse, and he ẏ shal ryse to raygne ouer the gentyls: in him shall the gentyls trust. The god of hope fyll you with all ioye and peace in beleuynge, that ye may be ryche in hope thorowe the power of the holy ghost.

¶ The gospel on ẏ.ii. sonday in Aduēt. The.xxj.cha. of luke. D

IEsus sayde vnto his discyples there shalbe sygnes in the sonne, and in the mone, & in the starres, & in the earth, the people shalbe in such perplexyte, ẏ they shall not tell which way to turne them selues. The see & the waues shall rore, & mennes hertes shall fayle thē for feare & for lokyng after those thynges whyche shall come on the earthe, for the powers of heuen shall moue, and then shal they se the sonne of man come in a cloude w̄ power & great glory. whē these thinges begyn to come to passe then loke vp & lyft vp your hedes, for your redēpcyon draweth nye. And he shewed them a symilitude/beholde the fygge tree, & all other trees when they shut forth theyr buddes, ye se & know of your owne selues that somer is then nye at hande. So lyke wyse ye (when ye se these thynges come to passe) vnderstāde, ẏ

the

the kyngdome of god is nye. Uerely I saye vnto you, thys ge-
neracyon shall not passe, tyll all be fulfylled. Heuen & earth shall
passe/but my wordes shall not passe.

¶ The Pystle the.iij.sondaye in Aduent. The.j.Pystle and the
iiij.chapiter to the Corinthyās. A

Brethren let men this wyse esteme vs euen as the mynister
of Chryst, & disposers of the secretes of god. Further more
it is requyred of the disposers/ that they be founde fayth-
full/with me (is it but a very small thynge/that I shulde be iud
ged of you (other of mānes day) no I iuge not mine owne selfe
I know nought by my selfe/yet am I not therby iustified/ it is
the lorde ỳ iudgeth me, therfore iudge nothyng before the tyme
vntyll the lorde come whiche wyll lyghtē thynges that are hyd
in darkenes & open the counsayles of the hertes. And than shal
euery man haue prayse of God.

¶ The Gospel on the.iij. Sōdaye in Aduēt The.xj.chapiter of
Mathew. A

When Johñ beynge in prison hearde ỳ workes of Chryst he
sent two of his disciples & sayde vnto hym. Arte thou he ỳ
shall come/ or shal we loke for an other. Jesus answered &
sayde vnto them. Go and shewe Johñ what ye haue herde and
sene. The blynde se, the halte go, the lippers are clensed, the deke
eare/the dead are reysed vp agayne/ & the Gospell is preached
to the poore/and happy is he that is not hurte by me. Euen as
they departed Jesus began to speake vnto the people for Johñ
what went ye for to se in the wyldernesse wēt ye out to se a rede
wauerynge with the wynde/other what went ye oute for to se
went ye to se a man clothed in softe rayment. Behold they that
were softe clothinge, are in kynges houses. But what went ye
out for to se. went ye out to se a prophete/ yea I saye vnto you
& more thā a prophet/for this is he of whō it is wrytē. Behold
I sende my messenger before thy face, whiche shall prepare thy
waye before the. ¶ The Pystle on ỳ.iiij.sonday
in aduent ỳ.iiij.chap.to the Philippians. A

BRethren reioyce in the lorde alwaye, And agayne I saye reioyce, let your softenes be knowen vnto all men, The lorde is euen at hande. Be not carefull, but in all thynges shew your petition vnto god in prayer and supplycation w̄ gyuynge of thankes. And the peace of god whiche passeth all vnderstandynge kepe your hertes, and myndes in Chryst Jesu.

¶ The gospell on ỹ .iiij. sondaye in aduēt ỹ .j. chap. of Johñ. ¶

WHen the Jewes sente prestes and leuytes frō Jerusalem to aske Johñ. what arte thou. And he cōfessed / and denyed * * not, & sayd playnly, I am not Chryst, & they axed hym what then / arte thou Helias & he sayde I am not. Art thou a prophet And he answered no. Than sayde they vnto hym: what arte / that we may gyue an answere to thē that sent vs. what sayest thou of thy selfe / he sayde I am the voyce of a cryer in the wyldernes make straycht ỹ way of the Lorde, as sayde ỹ prophet Esaias. And they whiche were sent, were of ỹ pharyses & they axed hym & sayde vnto him. why baptysest thou then yf ỹ bē not Chryst nor Helias neyther a pphet / Johñ answered thē sayeng I baptyse w̄ water / but one is come amōge you, whō ye know not. Yet it is that cometh after me which was before me, whose shoo latchet, I am not worthy to vnlose. These thynges were done in bethabara beyond Jordan where Johñ dyd baptyse.

¶ The pystle at hye masse on Chrystmas daye. The .j. chapiter to the Hebrews. A

BRethrē: God in tymes past dyuersly & many wayes, spake vnto the fathers by prophetes, but in these laste dayes he hath spokē vnto vs by his sōnes, whō he hath made heyre of all thynges / by whō also he made ỹ worlde, which sonne beynge ỹ bryghtnes of his glory: & very ymage of hys substaūce bearynge vp all thynges w̄ the worde of hys power / hath in hys owne person pourged oure synnes, & sytteth on the ryght hāde of thy maiesty on hye / and is more excellent thā ỹ angels in as moche as he hath by enherytaunce obteyned an excellēter name then they haue / for vnto which of the angels sayde he at any

my tyme thou art my sonne/thys daye begat I ȳ. And agayn I wyll be hys father, & he shall be my sonne. And when he bryngeth in the fyrst begotten sonne into the worlde he sayeth. And all ȳ angels of god shall worshyp hym/ and vnto the angels he sayeth/he maketh his angels spyrytes & his ministers/flāmes of fyre: but vnto the sonne he sayeth/ god thy seate shalbe forever. & euer the cepter of the kyngdome is a ryght cepter. Thou hast loued ryghtwysenes & hated iniquite wherfore hath god which is thy god, anoynted the with the oyle of gladnes aboue thy felowes. And thou lorde in the begynnynge hast layde the foundacyon of the erth. And the heuēs are ȳ worckes of thy hādes. They shall perysshe/but ȳ shalt endure/they all shall waxe olde as doth a garment/& as a vesture shalt thou chaunge thē: and they shalbe chaunged but thou arte alwayes the same and thy yeres shall not fayle.

¶ The gospell at hye masse on Chrystmas day. The.j.chapiter of Johñ. A

IN the begynnynge was the worde/ & the worde was w̄ god/ & god was the worde. The same was in the begynnynge w̄ god. All thynges were made by it/ & without it was made nothynge that was made. In it was lyfe/ & the lyfe was the lyght of men/ & the lyght shyneth in the darknes/ & the darknes comprehendeth it not. There was a man sent from god, whose name was Johñ. The same came as a wytnes, to beare wytnes of the lyght/that all men through him myght beleue/ he was not that lyght/but to bere wytnes of the lyght. That was a true lyght, which lyghteth all mē ȳ come into ȳ worlde. he was in the worlde/ & the worlde by hym was made/ and the worlde knew hym not/he came amonge his owne/ & his owne receyued him not/vnto as many as receyued him/ gaue power to be the sonnes of god/in ȳ they beleued on hys name/ which were borne not of bloode nor of the wyll of the flesshe/ nor yet of the wyll of men/ but of god & the worde was made flesshe & dwelte amōge vs/ & we sawe ȳ glory of it/ as ȳ glory of ȳ only

begottē sōne of ẏ father, which worde wasful of grace & verite

¶ The Pystle on. S. Steuens day. The. vj. chapiter of ẏ Actes of the Apostles. ¶

STeueu full of fayth & power/dyd great wonders & myracles amonge the people. Then there arose certayne of the synagoge whyche are called Lybertynes and Syrenytes & of Alexandria, & of Cylicia/and Asya, & disputed w̄ Steuen & they coulde not resyste ẏ wysedome, and ẏ spyryte/ w̄ whiche he spake. When they herde these thynges. theyr hertes claue a sonder/and they gnasshed on hym w̄ theyr tethe/ but he beyng full of the holy Ghoste/loked vp stedfastly wyth hys eyes into heuen/& sawe the glory of god & Jesus standyng on the ryght hande of god, and sayde, beholde, I se the heuens open, and the sonne of man standynge on the ryght hande of god. Then they gaue a shoute w̄ a loude voyce and stopped their eares and ran vpon hym all at ones/& cast hym out of the cytye/and stoned hē and the wytnesses layde downe theyr clothes at a yonge mās fete named Saule. And they stoned Steuē calling on & sayeng Lorde Jesu receyue my spirit, and he kneled downe and cryed with a loude voyce. Lorde laye not thys synne to theyr charge And whan he had thus spoken/he fell a slepe iu onre Lorde

¶ The Gospel on S. Steuens day. The. xxiij. cha. of Mat. D

IEsus sayde vnto the Jewes and chefe preestes beholde I sende vnto you wyse prophetes, wyse men and scrybes, & of them some shal ye scourge in your synagoges, and persecute from cytye to cytie and al ryghtuous bloude maye fall on you, whiche was shed vpon the earth, from the bloude of ryghtuous Abell vnto the bloude of zacharias the sonne of Barachias, whom ye slewe betwene the temple and the auter. Verely I saye vnto you, all these thynges shall lyght vpon this generacyon Jerusalem/Jerusalem/which kyllest prophetes and stonest them whiche are sent to the, howe oft wolde I haue gathered thy chyldren togyther, as the henne gathereth her chyc-

knes

lens vnder her wynges, but ye wolde not, beholde your habytacyon shall be lefte vnto you desolate. For I saye vnto you, ye shall not se me henceforth tyll that ye saye. Blessed be he that cõmeth in the name of the Lorde.

¶ The Pystle on S. Johñ the Euangelystes daye. Eccles. xv.

HE that feareth god wyll do good: and he that kepeth the lawe shall obtayne wysdome and she wyll come agaynst hym as an honorable mother: as a woman yet a vyrgyn shall receyue hym. She shall fede hym wyth the breade of lyfe & vnderstandinge and the water of holsome wysdome she shall gyue hym to drynke & she shall exalte him amõge his neyghbours & shall open hys mouth euen in the thyckest of ỹ cõgregacyon. And she shall fyll hym w̃ the spyryte of wysdome & vnderstandyng, & with the garment of glory shall apparell hym. She shall make hym rych with ioye and gladnes, and shal enherete hym of an euerlastynge name.

¶ The Gospell on S. Johñs daye the Euangelyste. The. xxj. chapyter of Johñ. E

IEsus sayd to Peter folow me Peter turned about & sawe ỹ disciple whõ Jesus loued folowig which also lened on his brest at supper and sayd. Lord which is he that shal betraye? whẽ Peter sawe him, he sayd to Jesus. Lorde what shall he here do? Jesus sayd vnto him if I wyl haue hym to tary tyll I come, what is ỹ to the folowe thou me. Thã went this sayeng abrode amonge the brethren ỹ the Disciple shuld not dye. And Jesus sayd not to hym, he shall not dye, but yf I wyll ỹ he tary tyll I come what is ỹ to the, the same disciple is he, whych testifyeth of these thynges, & we knowe ỹ his testimony is true.

¶ The Pystle on Chyldermas day. The. xviij. Chapiter of the reuelacyon of Saynt Johñ.

AND I loked and lo a lambe stode on the mount Syon and w̃ hym a C. & xliiij. M. hauynge his fathers name writẽ in their forheades, & I herd a voyce frõ heuẽ, as ỹ sounde of many waters, and as ỹ voyce of a great thũder & I herde ỹ

boyce of harpers harpynge w̄ theyr harpes, and they songe as it were a newe songe before the seate, and before the .iiij. beastes and ỹ elders & no mā coulde lerne that songe but the C. & xliij. M. whiche where redemed from the erth. These are the whiche were not defyled w̄ wemen, for they are virgins. These folowe the lambe whyther soeuer he goeth, these were redemed frō mē beynge the fyrst frutes vnto god and to the lambe. and in theyr mouthes was foūde no gyle for they are without spotte before the trone of god.

¶ The Gospel on Chyldermas daye The. ij. chap. of Math. C

THe angel of the lorde appered to Joseph in a dreme sayenge. Aryse and take the chylde and his mother, and flye into Egypt and abyde there tyl I bryng the worde, for Herode wyl seke the chylde to destroye him. Then he arose and toke the chylde and his mother by nyght & departed into Egypt & was there vnto the death of Herode, to fulfyl that which was spokē of the lorde, by the prophete whyche sayeth, out of Egypt haue I called my sonne. Then Herode perceyuyng ỹ he was mocked of the wyse men was excedynge wrothe / and sente forthe and slewe all the chyldren that were in Bethleem and in all ỹ costes therof as many as where two yere olde and vnder, accordinge to the tyme which he had dylygētly serched out of the wyse mē. Then was fulfylled that which was spokē by ỹ prophet Jeremy, sayenge. On ỹ hylles was a voyce herde / mournynge weypynge, and great lamentacyon Rachell weypynge for her chyldren and wolde not be conforted bycause they were not.

¶ The Pystle on the Sondaye after Chrystmas daye the. iiij.

Chapiter to the Galathyans. A

BRethren I say ỹ the heyre as longe as he is a chylde dyffereth not from a seruaunt though he be lord of al but is vnder tutours and gouerners / vntyll the tyme apoynted of ỹ father / Euē so we as longe as we were chyldren / were in bōdage vnder the ordinacyons of the worlde, but when the tyme was full come, god sente hys sonne borne of a woman & made

bonde

bonde vnto the lawe to redeme them, whiche were vnder ỹ lawe that we thorowe election myght receyue ỹ inheritaũce ỹ belõgeth vnto ỹ naturall sonnes, bycause ye are sonnes. God hath sente ỹ spyryt of hys sonne into our hertes, which cryeth Abba father wherfore nowe arte thou not a seruaunt, but a sonne, yf thou be the sonne ỹ arte also the Heyre of god through Christ.

¶ The Gospell on the sondaye after Christmas daye the ij. Chapiter of Luke. E.

IOseph and Mary, the mother of Jesus maruayled those thynges, whiche were spoken of him / and Symeon blessed them / & sayde vnto Mary hys mother beholde thys chylde halbe the fall, & resurrecyõ of many in Israell & sygne whiche halbe spoken agaynst / & more ouer the swerde shall pearce thy soule ỹ the thoughtes of many hertes maye be opened & there was Anna a prophetesse, ỹ doughter of Phanuel of ỹ Tribe of Aser, & she was of a great age / & had lyued with an husbande vij. yere from her byrginite & she had ben a wydowe about. iiij. score & foure yeres, which went neuer out of the Tẽple, but serued there, w̃ fastynge & prayer nyght & day, and she came forth ỹ same houre / & praysed God & spake of hym, to all ỹ loked for redempcyon in Jerusalem. And as sone as they perfourmed al thynges accordynge to the lawe of the Lorde, they returned in to Galyle into theyr owne cytye Nazareth, & the chylde grewe and waxed stronge in spyryte and was full of wysdome and ỹ grace of God was with hym.

¶ The Pystle on new yeres daye. The. ij. chap. vnto Tytus. ¶

MOste dere beloued Tytus. The grace of god ỹ bryngeth saluacion vnto all men hath appered & teacheth vs that we shulde denye vngodlynes & worldly lustes, and ỹ we shuld lyue sober mynded ryghtuously & godly in this present worlde lokynge for the blessed hope & gloryous apperynge of ỹ myghty god, and our sauyour Jesu Christ which gaue hym selfe for vs, to redeme vs from all vnryghtwysenes, and to pourge vs peculyer people vnto hym selfe feruentlye gyuen vnto good

These thynge speake and exorte.

¶ The Gospel on newe yeres day. The. j. Chapiter of Luke. ¶

AND whē the eyght day was come that the chylde shuld be cyrcūcysed hys name was called Jesus whiche was named of ỹ angel before he was cōceyued in his mothers wōbe

¶ The Pystle on twelfe day. Esaye. lx.

VP and receyue lyght Jerusalem: for thy lyght is come, & the glory of the Lorde is vp ouer ỹ, for beholde darkenes shall couer the erth, and a thycke myste the nacyons / but ỹ lord shall ryse as the sonne ouer the and hys glorye shall be sene vpon the / and the hethen shall walke in thy lyght / and the kynges in the bryghtnes that is rysen ouer the / lyft vp thyne eyes rounde about and se, all these are gathered together & are come from farre / & thy doughter shall be euer by the syde / then thou shalt se and shalte haue plenty / thy herte shall wonder / & breke oute in ioye / when the multytude of the see are turned to the, & the armes of the hethen are come vnto the. The abundaunce of Camelles shall couer the / and the Dromadoryes of Madian & Epha shall come all of them frō Saba, & bryngе golde / & frākensence / and shall preache the prayse of the lorde.

¶ The Gospell on the twelfe daye. The. ij. cha. of Mathewe. ¶

WHen Jesus was borne in Bethleē in iury / in the tyme of kynge Herode, beholde: there came wyse men from ỹ east to Jerusalem sayeng, where is he that is borne kynge of ỹ Jewes / we haue sene his starre in the East, and are come to worshyp hym. Herode the kynge / after he had herde this was troubled, and all Jerusalem with hym / and he gathered all ỹ chefe preestes and scrybes of the people / and demaunded of them where Christ shulde be borne. They sayde vnto hym in Bethleem in Jurye, for thus it is wrytten by the prophet. And thou Bethleem in the lande of Jurye, arte not the leste concernynge the Prynces of Juda / for oute of the shall come a captayne, whiche shall gouerne my people Israel. Then Herode pryuely

called

called the wyse men/and diligētly enquyred of them/ the tyme of the starre that appered/ and sent them to Bethleem sayenge Go and serche diligentelye for the chylde/ and when ye haue founde hym/ brynge me worde that I maye come and worshyppe hym also/when thy had herde the kynge,they departed and lo the Starre whiche they sawe in ỳ Easte, wente before them/vntyll it came and stode ouer the place where the chylde was/when they sawe the starre they were maruaylously glad and entred in to the house and founde ỳ chylde with Mary his mother, and kneled downe and worshypped hym, and opened theyr treasures/ and offered vnto hym gyftes/ Golde/ frankēsence/and Myrre. And after they were warned of god in their slepe,that they shuld not go agayne to Herod. They returned into theyr owne countre another waye.

¶ The Pystle on the sonday within the vtas of the Eppyphanye.

VP and receyue lyghte Ierusalem. &c. ye shall fynde this pystle on twelfe daye. fo.vi.

¶ The Golpell on the Sondaye within the vtas of the Eppyphany. The.i. Chapiter of Johñ. ℣

IOhñ sawe Jesus comynge vnto hym and sayde. Behold the lambe of God/whiche taketh awaye the synne of the worlde. This is he of whom I sayde after me commeth a man which was before me, for he was yer then I, and I knewe him not. but that he shulde be declared to Israell. Therfore am I come baptysynge with water. And Johñ bare recorde sayeng: I sawe the spyryte descendynge from heuen/lyke vnto a doue and it abode vpon hym and I knewe hym not he ỳ sent me to baptyse the in water sayde vnto me, vpon whome thou shalte se the spyryte descende and tary styll on hym / that same is he which baptysed with the holy ghost. And I sawe and bare recorde that this is the sonne of God.

¶ The Pystle on the.i. Sōdaye after the vtas of ỳ Epiphany The.xij.chapiter.to the Romayns. A

BRethren: I beseche you by the mercyfulnes of God, that ye make your bodyes a quycke sacrifyce, holy and acceptable vnto god, which is youre reasonable seruynge of god, and fassion not your selues lyke vnto this worlde but ye be chaūged in your shape, by the renuynge of your wyttes, that ye may fele what thyng the good that acceptable and perfecte wil of god is for I say thorow the grace that vnto me giuen is to euery man amonge you, that no man esteme of him selfe more then it becommeth hym to esteme, but that he discretly iuge of him selfe accordynge as god hath daelt to euery man ỳ measure of fayth as we haue many membres in one body, and all membres haue not one office, so we beynge many, are one body in Christe: and euery man amonge our selues one anothers membres.

¶ The Gospel onȳ. i. Sondaye after the tras of the Epiphanie

The. ij. Chapiter. of Luke. F

WHen Jesus was. xij. yere olde, they went vp to Jerusalē after the custome of the feaste, and when they had fulfylled ỳ dayes, as they returned home, ỳ chylde Jesus bode styll in Jerusalē vnknowen to his father & mother. for they supposed he had bē in ỳ cōpany. They came a dayes iorney, & sought hym amōge theyr kynfolke & acquayntaunce, & foūde hym not They went backe agayn to Jerusalē & soughte him, and it fortuned that after thre dayes, they founde hym in the temple sytynge in the myddes of the doctours both herynge them, & posynge them & all that herde hym, maruayled at his wytte & answeres & when they sawe hym, they were astonyed, & hys mother sayde vnto hym, sonne why hast thou thus dealt wyth vs Beholde thy father & I haue sought the sorowynge, & he sayd vnto the how is it, that ye haue sought me, wyst ye not, that I must go about my fathers busynes, and they vnderstode not ỳ sayenge that he spake to them, & he went with them and came to Nazareth, and was obedyent to them/but his mother kept all these thynges in her herte/and Jesus encreased in wysedom and age, and infauoure wyth god and man.

The

¶ The Pistle on the .ij. Sonday after ỳ dtas of ỳ Epiphanie
The.xij.chapiter.to the Romayns.C.

BRethren:seynge that we haue diuers gyftes,accordyng to the grace that is gyuen vnto vs,if any man haue the gyft of prophecye let hym haue it that it be agreynge vnto the fayth.Let him that hath an office wayte on his office, let him that teacheth take hede to his doctryne,lett him that exorteth gyue attendaunce to his exortacion,if any man gyue, let hī do it with singlenes,let him that ruleth,do it with diligence,yf any man shewe mercy,let hym do it with cherefulnes, let loue be without dissymulacyon, hate that whiche is euyll,and cleue vnto ỳ which is good.Be kynde one to another with brotherly loue/in gyuynge honour/go one before another/let not the busynes whiche ye haue in hande be tedious to you/be feruēt in ỳ spirite,applye your selues to the tyme, reioyse in hope be pacīēt in tribulacīō cōtinue in prayer,dystribute vnto ỳ necessitye of ỳ sayntes & diligētly to harborowe. Blesse them which persecute you,blesse but curse not,be mery w̄ thē ỳ are mery: wepe w̄ thē that wepe/be of lyke affeccyon one toward another/be not hye mynded but make your selues equall to them of ỳ lower sorte.

¶ The Golpel on ỳ.ij. Sonday after the dtas of ỳ Epiphany
the.ij.Chapiter of Johñ.A.

THere was a maryage in cana a cytye of galile/& Jesus mother was there, Jesus was called also and his disciples vnto the mariage,and when ỳ wyne fayled Jesus mother sayd vnto hym/they haue no wyne. Jesus sayd vnto her/woman what haue I to do w̄ thē myne houre is not yet come his mother sayde vnto the ministers/what socuer he sayeth vnto you do it. There were stādynge.vj.water pottes of stone after the maner of purifienge of the Jewes cōteynyng.ij.or.iij.fyrkyns a pece. Jesus sayde vnto them/fyll the water pottes and they fylled them vp to the harde brym/ and he sayd vnto them. Drawe out now/and beare it vnto the gouernour of the feast & they bare it. whan the ruler of the feaste had tasted the water

that was turned vnto wyne neyther knewe whense it was but the mynisters whiche drewe ỹ water knewe / he called ỹ bryde grome and sayd vnto him al men at the begynnynge, set forth good wyne, and whan men be dronke / then ỹ whiche is worse but thou hast kept backe the good wyne vntyll nowe. This begynnyng of myracles dyd Jesus in Cana of Galyle / & shewed his glory / and his dyscyples beleued on hym.

¶ The Pystle on ỹ .iiij. Sōday after ỹ vtas of the Epiphanye the .xij. Chapyter to the Romaynes.

BRethrē: be not wyse in your owne opynyōs. Recōpēce to no man euyll for euyll, prouyde afore hande thynges honest in the syghte of all men, yf it be possible / yet on youre parte haue peace with al men derely beloued auenge not your selues but gyue rome vn to the wrath of god. For it is wryten / vengeaunce is myne / and I rewarde sayeth the Lorde. Therfore yf thyne enemy hūger fede hym / yf he thyrst gyue hym drynke for in so doynge thou shalte heape coles of fyre on his head / be not ouercome of euyl / but ouer come euyll with goodnes.

¶ The Gospell on the .iiij. Sonday after the vtas of the Epyphanye. The .viij. Chapyter of Mathewe. A

WHen Jesus was come downe from the mountayne moch people folowed hym and lo there came a lepre and wor-
* * shypped hym sayenge / Master, yf thou wylt thou canste make me clene / he put forth his hande and touched him sayeng I wyll be thou clen / and immediatly his lepry was clensed and Jesus sayd vnto him se thou tel no man, but go and shewe thy selfe to the preest and offre ỹ gyft that Moyses cōmaunded in witnesse to them when Jesus was entred into Capernaum there came vnto hym a certayne Centurion, besechyng hym, & sayeng Mayster my seruaunte lyeth sicke at home of ỹ palsey, and is greuausly payned & Jesus sayde vnto hym I wyll come and cure hym. The Centurion answered & sayd. Sir. I am nat worthy that thou shouldest come vnder ỹ rouffe of my house but speake the worde onely & my seruaunt shall be healed. for I also my

my selfe/am a man vnder power, and haue souldyours vnder me/and I saye to one go/and he goeth,and to another come & he commeth and to my seruaunt do this,and he doth it.whē Ie sus herde that he maruayled and sayde to them that folowed him. Uerelye I saye vnto you. I haue not founde so greate fayth:no not in Israel. I saye therfore vnto you,ꝑ many shall come from the East and west and shal reste with Abraham, Isaac and Jacob.in the kyngdome of heuen,and the chyldren of the kyngdome shall be caste oute into the vtter darkenes there shal be weppynge and gnashyng of teeth Then Jesus sayde vnto the Centurion,go thy waye,and as thou haste beleued,so be it to the,and his seruaunt was healed the same houre.

¶ The Pystle on the.iiij.sonday after ꝑ vtas of the.Ephipha-ny. The.xiij.chapiter to the Romayns.B.

BRethren:o we nothynge to any man but to loue one ano ther for he that loueth another fulfylleth the lawe for these commuandementes thou shalte not commit ad uoutery thou shalte not kyll thou shalte not stele Thou shalte not bere fals wytnes. Thou shalt not desyre,and so forthe yf there be a-ny other commaundemētes, they are all compzehended in this sayeng. Loue thy neyghbour as thy selfe,loue hurteth not his neyghbour. Therfore loue is the fulfyllynge of the law.

¶ The Gospel on the.iiij. Sondaye after the vtas of the Epi-phanye. The,viij.Chapiter of Mathewe.¶

WHen Jesus entred into a shyppe and hys disciples folo-wed him,and beholde there arose a great storme in the see in so much that the shyp was hyd with waues, and he was a sleepe and hys disciples came vnto hym,and awoke hym say-enge.Mayster saue vs we perysshe he saide vnto them whyare ye fearefull.O ye of lytel fayth. Then he arose and rebuked the wynde and the see and there folowed a gret calme,and the men marualed and sayd what man is this that bothe wyndes and see obey hym.

The

¶ The Pistle on the.v. Sondaye after the vtas of ỳ Epiphany
The thyrde chapiter to the Colossians. B.

BRethren, now as electe of god, holy and beloued, put on tender mercy, kyndnes hūblenes of mynde, mekenes lōg sufferynge, forberynge one another, yf any man haue a quarell to another, euen as Christ forgaue you euen so do ye, aboue all these thinges put on loue, which is ỳ boūde of perfectnes, & the peace of good rule in your hertes/ to ỳ which peace ye are called in one body/ & se they be thankefull/ let ỳ worde of Christ dwel in you plentuously in all wysdome teache & exorte youre owne selues in Psalmes & Hymnes/ & spyrytual songes/ which haue fauoure wt them syngynge in your hertes to the Lorde/ and all thynges what soeuer ye do in worde or dede/ do in the name of the Lorde Iesu/ gyuynge thankes to god the father by hym.

¶ The Gospell on the.v. Sondaye after the vtas of Epyphanye. The.xiiij. Chapter of Mathewe. G

IEsus sayde vnto hys dysciples. The kyngdome of heuē is lyke vnto a man whiche sowed good sede in hys felde, but whyle men slept, there came hys fo & sowed tares amonge the whete & wente his waye. When ỳ blade was spronge vp, & had brought forth frute then appered ỳ tares also, The seruaūtes came to the house holder, & sayde vnto hym, Syr sowedest nat thou good seede in thy close, from whense then hath it tares he sayd to them the enuyous man hath done this Then the seruauntes sayd vnto him. wylt thou then ỳ we go & gather them and he sayde nay. lest while ye go about to wede out ỳ tares, ye plucke vp also wt them the wheate by the rotes let bothe growe togyther tyll harueste come, & in tyme of hereueste I wyll say vnto my repers, gather ye fyrste the tares & bynde them in sheues to be brent, but gather my wheate into my barne.

¶ The Pystle on ỳ sōday after weddig goeth out called Septuagesyma. The.j. Pystle to the Corynthians and ỳ.ix. cha. D

BRethren: perceyue you not howe ỳ they which runne in a course runne all/ yet but one receyueth the rewarde/ so runne

runne that ye maye obtayne. Euery mā that proueth maysters abstayneth from all thynges, and they do it to obstayne a corruptible crowne, but we to obtayne an vncorruptible crowne Therfore so runne, not as at an vncertayne thynge, so fyght I not as one that beateth the ayre but I tame my body, and bynge hym into subiection, lest after that I haue preached to other, I my selfe shuld be a cast away. Brethē: I wolde not ȳ ye shulde be ignorannt of this, as your fathers were all vnder a cloude, and all passed thorowe the see, and were all baptysed vnder Moyses in the cloude, and in the see, and dyd all eate of one spyrytual meat, & dyd al drynke of one maner of spyrytual drynke and they dronke of that spyrytual rocke ȳ folowed thē, which rocke was Christ.

¶ The Gospell on the sondaye after weddynge goeth out called Septuagesyma. The. xx. Chappter of Mathewe. A

IEsus sayde vnto his dysciples. The kyngdome of heuen is lyke vnto an housholder, which wēt out erly in ȳ morynge to hyre labourers in hys vyneyarde and he agreed with the labourers for a peny a daye & sent them into his vyneyard And he went out about the thyrde houre, and sawe other standynge ydel in the market place, and sayd vnto them, go ye also into my vyneyarde, & what soeuer is ryghte, I wyll gyue you and they went theyr waye. Agayne he went out about the syxt and nynth houre and dyd lyke wyse. And he wente out aboute the eleuenth houre and founde other standyng ydell, and sayd vnto them. why stand ye here all the daye ydell. They sayd vnto hym Because no man hath hyred vs. He sayde vnto thē. Go ye also into my vyneyarde and what soeuer shalbe ryght, that shall ye receyue. when euen was come, ȳ lorde of the vyneyard sayde vnto hys Stewarde call the labourers, & gyue thē theyr hyre, begynne at the laste tyll thou come to the fyrste. And they which were hyred about the eleuēth houre, came and receyued euery man a peny. Then came fyrste, supposynge ȳ they shulde receyue more, & they likewyse receyued euery man a peny. And

when they had receyued it/they grudged agaynste ỳ good mā of the house sayenge. These laste haue wrought but one houre, and thou haste made them equall vnto vs/whiche haue borne the burthen & hete of the daye. He answered to one of them sayenge: frende I do the no wronge/dyddeste thou not agree wt me for a peny. Take ỳ which is thy dutye, and go thy way/I wyll gyue vnto this laste/as muche as to the/is it not lawfull for me to do as me lysteth with myne owne is thyne eye euyll/because I am good/so the laste shalbe fyrste/and the fyrst shalbe laste/for many are called/but fewe be chosen.

¶ The Pistle on ỳ Sonday of ix. the. ij. Pystle to ỳ Corinthiās and the. xj. chapitel. G.

BRethrē suffre foles gladly because that ye your selues are wyse/for ye suffre euen yf a man bryngе you into bondage, yf a mā deuoure/yf a mā take/yf a mā exalte hym selfe/yf a man smyte you on ỳ face I speke as cōcernynge rebukeas thoughe we had bene weke howe be it wherin so euer any man dare be bolde/I speake folyshelye/I dare be bolde also/They are Ebrues/so am I/They are Israelytes: euē so am I: They are the sede of Abrahā/euen so am I. They are ỳ mynysters of Christ. I speake as a foole: I am more. In labours more abūdāt/i strypes aboue measure/in pryson more plētuously in deth oft/of the Iewes/fyue tymes receyued I/euery time xl strypes saue one. Thryse was I beatē wt roddes. I was ones stoned. I suffred thryse shyp wrake nyght and day haue I bene in the depht of the see in iorneynge often. In parels of waters/in parel of robbers, in leopardies of myne owne nacīō. in leopardies amonge the hethen/I haue bene in parels in cytyes/in parels in wyldernes/in parels in the see/in parels amonge false brethren in labour and trauayle/in watchynge oft/in hungre/in thyrst/in fastynge often/in colde/and in nakednes/beside the thynges which outwardelye happen vnto me. I am combred dayly and care for all cōgregacyons. who is sycke/& I am not sycke/who is hurte in fayth/& my herte burneth not: yt I must nedes

nedes reioyce/I wyll reioyce of myne infyrmites. God ỹ father of our lorde Jesus Chryst/which is blessed for euermore knoweth that I lye not.

¶ The Gospell on the Sondaye of.xi.the.viij.Chapiter of Luke.A

When moch people were gadered togyther/and were come to Jesus out of the cytyes/he spake by a symylytude. A sower went out to sowe his sede. And as he sowed/some fel by the waye syde/and it was troden vnder fete/and the foules of the ayre deuoured it vp/& some fel on stones/& as sone as it was sprõge vp/it wythered away because it lacked moystnes/and some fell amonge thornes/and the thornes spronge vp wt it/and choked it. And some fell on good grounde/and spronge vp & bare frute an hõdreth folde/And as he sayde these thinges he cryed/he that hathe eares to here/let hym heare/hys dyscyples asked hym sayinge: what maner symylytude thys shulde be/and he sayde vnto you it is gyuen to knowe the secretes of the kyngdome of god: but to other in symylytude/ỹ when they se/they shulde not se/& when they heare/they shulde not vnderstande/the symilitude is this/The sede is ỹ worde of god those that are besyde the way are/they that heare/and after warde commeth the deuyll and taketh awaye the worde out of theyr hertes, lest they shulde beleue and be saued. They on the stones are they which when they heare the worde receyue it with ioy/and these haue no rotes/which for a whyle beleue & in tyme of temptacyon go away. That which fell among thornes, are they whiche heare and go forth/& are choked wyth care and ryches and holuptuous lyuynge and bysynge forth no frupte. That in the good grounde, they are whiche with a good and pure herte here, the word and kepe it, and bryng forth frupte wyth pacièce.

¶ The Pystle on the Sondaye of.i.the fyrste Pystle to the Corynthyans. The.xiij.Chappter.A

Brethren thoughe I speake wyth the tonges of men and angels, & yet had no loue I were euen as sondyng brasse

and as a tynklyng cymball. And though I coulde prophesye, & vnderstode all secretes, & al knowledge, ye yf I had al fayth so ỹ I coulde moue moũtaynes out of their places, & yet had no loue, I were nothyng. And though I bestowed all my goodes to fede the poore. And though I gaue my body euẽ ỹ I burned & yet haue no loue, it profyteth my nothyng, loue suffereth longe & is curteous, loue enuyeth not, loue doth not frowardly, swelleth not, dealeth not dishonestly seketh not her owne, is not prouoketh to angre, thynketh not euyll, reioyseth not in iniqte, but reioyseth in ỹ truth, suffreth al thyng, beleueth al thiges, hopeth all thynges. And endureth in all thynges. Though ỹ the prophesyeng fayle, other tonges shal cease, or knowledge vanyshe awaye, yet loue falleth neuer away, for oure knowledge is vnperfyte, & our prophesyenge is vnperfyte, but when ỹ whyche is perfyte is come, then ỹ which is vnperfyt shalbe done away when I was a chylde: I spake as a chylde. I vnderstode as a chylde, I ymagyned as a chylde: but as sone as I was a man I put away al chyldyshnes, now we se i a glasse euẽ in a darke speakynge: but whẽ shall we se face to face. Now I knowe vnperfytly. But whã shall I know euẽ as I am knowẽ, now abydeth, fayth, hope, & loue euẽ these. iij. but ỹ chyefe of thẽ is loue.

¶ The Gospell on the Sõday of. I. The. xviij. Cha. of Luke. I

IEsus toke vnto hym the. xij. and sayde vnto them: behold we go vp to Ierusalem, and all shalbe fulfylled ỹ are wryten by the prophetes, of ỹ sonne of man, he shalbe deliuered vnto the gentyls, and shalbe mocked, and shalbe despytefully entreated, and shalbe spettẽ on, and whẽ they haue scourged hym they wyll put hym to deth, and the thyrde daye shall he ryse agayne. They vnderstode none of these thynges & thys sayenge was hyd from them and they perceyued not ỹ thynges which were spokẽ. It came to passe as he was come nye vnto Iericho a certayne blynde man sate by the way syde beggyng, & when he herde ỹ people passe by he asked what it mente. They sayde vnto hym, ỹ Iesus of Nazareth wente by, & he cryed sayenge

Iesus

Jesus the sonne of Dauid haue mercy on me/ and they which went before rebuked him, because he shuld holde his peace, & he moche the more cryed. The sonne of Dauid haue mercy on me. Jesus stode styll, and cõmaunded him to be brought vnto him & when he was come nere, he asked him sayenge. What wylt þ that I do vnto the, & he sayde / Lorde that I maye receyue my syght. Jesus sayd vnto him. Receyue thy sight, thy fayth hath saued the, and immediatly he sawe and folowed him prayesyng god, and all the people when they sawe it/ gaue laude to god.

¶ The Pystle on Aschewednysdaye. The. ij. Chap. Joel. O Ur Lorde sayeth turne to me w̃ all your hertes in fastyng and lamentacyon & teare your hertes, and not youre gar-
* * mentes, and turne vnto the lorde your God/ for he is full of mercy/ and compassyon, longe yer he be angry / and great in mercy/ and repenteth when he is at þ poynte to punysshe, who can tell whether the Lorde wyll turne and haue compassyon & shall leaue after hym a blessynge sacrifyce and drynke, offryng vnto the lorde your god. Blowe a trõpet in Syon/ proclayme fastynge/ and call a congregacyon, gather the people togyther hynge thou the elders to one place, gather the yonge chyldren and they that sucke the brestes togyder, let the brydgrome come out of his chamber, and the bryde out of her parloure, let the preestes that mynistre vnto the lorde, wepe betwene þ porche and the aulter, and saye: spare lorde thy people and delyuer not thyne inherytaunce vnto rebuke þ the hethen shuld raygne ouer them / why shulde they saye, amonge the nacyons: where is their god. And the lorde enuyed for his landes sake, and had compassyon on hys people and the Lorde answered and sayde vnto hys people/ beholde: I sende you corne/ newe wyne & oyle that ye shall be satysfyed therwith neyther wyl I delyuer you any more vnto the hethen.

* * ¶ The Gospell on Aschewednysday. þ. vj. cha. of Mat. C Hryst sayde vnto his dyscyples when ye fast/ be not sadde as the ypocrytes are, for they dysfygure theyr faces, that

it myght appere vnto men that they faste. Verely I saye vnto you they haue theyr rewarde. But ỹ when thou fastest, anoynt thyne heade, and washe thy face / that it appere not vnto men how that thou fastest / but vnto thy father that is in secret and thy father which seyth in secrete, shall reward ỹ openly. Gather not treasure togyther on earth / where ruste & mothes corrupte and where theues breake through & stele but gather ỹ treasure togyther in heuen / where nether rust / nor mothes corrupt and where theues neyther breake vp nor yet stele. For wherlocuer you treasure is / there wyll your hertes be also.

¶ The Pystel on the .j. Sondaye in lente / the seconde pystle to the Corynthyans the .vj. chapiter. A.

BRethren we exorte you / that ye receyue not the grace of god in vayne / for he sayeth I haue herde the in a tyme accepted / and in the daye of saluacyon haue I succored the. Beholde now is that well accepted tyme: beholde now is the daye of saluacyon / let vs gyue no man occasyon of euyll / that in our office be founde no faute but in all thynges let vs behaue oure selues as the mynisters of god. In moch pacience, in afflictyõs in necessyte / in anguyshe, in strypes, in prysonment, in stryfe, in labour, in watche, in fastyng, in purenes / in knowledge, in lõge sufferynge / in kyndnes / in the holy ghost / in loue vnfayned / in the wordes of trueth / in ỹ power of god by ỹ armour of ryghtwysenes on the ryght hande, and on the lyfte hande / in honour and dishonour in euell reporte & good reporte, as disceyuers, & yet true / as vnknowen / as dienge: and beholde we yet lyue as chastened and not kylled / as sorowynge and yet alwaye merye as poore and yet make many ryche / as hauynge nothyng and yet possessynge in all thynges.

¶ The Gospell on the .j. Sondaye in lent the .iiij. Chapiter of Mathewe. A.

WHen Jesus was led awaye of the spirite into wyldernes to be tempted of the deuyl. And when he had fasted fourty dayes and fourty nyghtes / at the laste was an hungred. Then came

came vnto hym the tempter/& sayde,if thou be the sonne of god commaunde that these stones be made breade/ He answered & sayde, It is wryten,ỹ mā shall not lyue onely by breade/but by euerye worde that procedeth out of the mouthe of god Then ỹ deuyll toke him vp into the holy cyte/and set hym on a pynacle of the tẽple/& sayde vnto hym/yf ỹ be the sonne of god cast thy selfe downe,for it is wrytẽ,he shal gyue his angels charge ouer the/& wyth theyr handes they shal holde ỹ vp that ỹ dasshe not thy fote agaynst a stone Jesus sayd to him,this is written also Thou shalte not tempte thy lorde god/The deuyll toke hym vp agayne & led hỹ in to an exceding hie mountayne & shewed hym all the kyngdomes of the world and al the glory of them,& sayd vnto hym/all these wyl I gyue the/if thou wylt fall doune and worshyp me. Then sayd Jesus vnto hym:auoyde Sathan/for it is wrytten.Thou shalte worshyppe thy lorde God,and hym onely shalte thou serue.

¶The Pystle on the.ij.Sonday in Lent/the fyrste Pystle to ỹ Tessalonians/the forth chapiter.A.

WE beseche you brethren and exorte you in the lorde Jesus that you encrease more and more/euen as ye haue receyued of vs/howe ye ought to walke and to please god/ye remẽbre what commaũdementes/we gaue you in ỹ name of ỹ lorde Jesu Chryst/for this is ỹ wyl of god euen that ye shulde be holy/and that ye shulde abstayne frõ fornicacyon,that euery one of you shulde knowe howe to kepe his vessell in holynes & honour.And not in the lust of cõcupiscens/as do ỹ hethen which knowe not god that no man go to farre and defraude hys brother in bargaynyng/because the Lorde is a venger of all suche thynges/as we tolde you before tyme/and testifyeth vnto you for God hathe not called vs vnto vnclennes,but to holynes in Christ Jesus our lorde.

¶The Gospel on ỹ.ij.Sonday in.Lent the.xv.cha.of Mat.¶ JEsus went thence & departed into ỹ costes of the Tyre,& Sydõ.And behold a womā which was a Cananite came

out

out of the same Costes and cryed vnto hym sayeng, haue mercy on me lorde the sonne of Dauyd. My doughter is petyously vexed w a deuyll. And he gaue her neuer a worde to answere. Then came to hym his disciples & besought hym sayenge sende her away, for she foloweth vs cryeng, he answered & sayde. I am not sent, but vnto the lost shepe of ỹ house of Israel. Thã she came and worshypped hym saynge, Mayster sucker me, he answered and sayde it is not good, to take the chyldrens brede and to cast it to the whelpes, she answered and sayd it is truth neuertheles the whelpes eate of ỹ crõmes, which fall frõ theyr masters table. Then Jesus answered & sayde vnto her. O woman great is thy fayth be it to the euẽ as thou desyrest, and her doughter was made hole euen at that same houre.

¶ The Pystle on the .iij. Sonday in Lent to the Ephesyans ỹ .v. chapiter.

BRethren be ye followers of god as dere childr[illegible] walke in loue, euen as Christe loued vs, and gaue hym selfe for vs, an offerng & a sacrifice of a swete sauo[illegible] god, so ỹ fornicacion and al vnclennes, or couetousnes be not ones named amonge you, as it be cõmeth sayntes neyther filthynes nether folysh talking nether gestyng, which are not comly, but rather gyuyng of thãkes for this ye knowe that no whoremonger eyther vnclene person/or couetous person which is the worshypper of ymages hath any inheritaũce in ỹ kyngedom of Christ & of god. Let no mã deceyue you w vayne wordes for thorowe suche thynges commeth the wrathe of god, vpon the childrẽ of vnbeleue, Be not therfore companyons with them/ye were ones darkenesse/but are nowe lyght in ỹ lorde/walke as chyldren of lyght for ỹ fruite of the spirite, is in al goodnes, righteousnes and trueth.

¶ The Gospel on ỹ .iij. Sonday in Lent ỹ .xj. chap. of Luke. ¶

IEsus was a castynge out a deuyll, which was domme & it folowed when ỹ deuyl was gone out/the domme spake/& the people wondred. Some of them sayde he casteth out deuyls/

deuyls/by the power of Belzebub/the chefe of the deuilles and other tempted him sekynge of him a sygne from heuen, he knew theyr thoughtes & sayd vnto them. Euery kyngdome at debate within it selfe shalbe desolate. And one house shall fall vpon an other. So if Satan be deuided win hi selfe, how shal his kyngdome endure, bycause ye saye that I cast out deuyls by the power of Belzebub, yf I by ẏ power of Belzebub cast out deuyls, by whose power/do your chyldern caste them out Therfore shal they be youre iudges. But if I with the fynger of GOD caste out deuyls, no doubte, the kyngdome of god is come vpon you when a stronge man armed watched his house. That he possesseth, is in peace, but when a stronger then he cōmeth vpon hym and ouercōmeth hym he taketh frō him his harneys wherin he trusted, & dyuydeth his goodes, he ẏ is not wyth me is agaynst me, he that gathereth not with me scattereth when the vnclene spirite is gone out of a man, he walked through waterlese places sekyng rest, & whē he fynded none, he sayeth I wyll returne agayne vnto my house whense I came out and when he cōmeth he findeth it swept and garnyshed. Then goeth he and taketh seuē other spyrytes w̄ hym worse then hym selfe & they entre in and dwell there. And the ende of that man is worse then the begynnynge. It fortuned as he thus spake, a certayne woman of the company lift vp here voyce and sayd vnto him happy is the wombe that bare the and the pappes which gaue the sucke, & he sayd/happye are they that heare the worde of god and kepe it.

¶ The Pystle on mydlent Sondaye. The. iiij. chapiter to the/ Galathyans. C.

BRethren it is wryten, that Abraham had two sonnes the one by a bonde mayd, the other by a fre woman. ye and he which was of the bond woman was borne after ẏ flesche, but he whiche was of the free woman was borne, by promise whiche thynges betoken mistery/for these women are two, Testament the one frome ẏ mounte Syna whiche gendreth vnto bondage whiche is Agar, for mounte Sina is called Agar in Arabia, &

bondzeth vnto the cyte whiche is now Jerusalem, and is in bō-
dage with her childzen. But Jerusalem whiche is aboue / is fre
which is the mother of vs al, for it is wrytten, reioyce thou bar-
reyn that beares no childzen, breake forthe and crye thou that
trauales not for that desolate hath many mo childzen then the
which hath an husband. Brethren we are after the maner of I-
saac childzen of promyse, but as them he ỹ was borne carnally
prelecuted hym that was borne spiritually. Euen so it is nowe
neuertheles what sayth the scripture. Cast away ỹ bond wo-
man and her sonne. for the sonne of ỹ bond women shal not be
heyre with the sonne of the fre woman. So then brethren / we
are not childzen of the bonde woman, but of the free woman.

¶ The Gospell on mydlente Sondaye. The. vj. chapiter of
John. A.

IEsus went his waye ouer the see of Galyle nye to a cityc
called Tiberias, and a greate multitude folowed hym be-
cause they had sene the myracles that he dyd on them / whiche
were dyseased. Jesus went vp into a mountayne & there he sate
with his disciples, & Easter a feast of the Jues was nye Then
Jesus lyfte vp his eyes and sawe a great company come vnto
hym and sayde vnto Philyp, whense shall we bye breade that
these myghte eate. This he sayde to proue hym, for he him selfe
knew what he wold do. Phylyp answered hym. ¶ wo hōdreth
peny worth of breade are not sufficient for them that euery mā
myght haue a lytle. Then saide vnto hym one of his disciples,
Andrewe Simon Peters brother. There is a lad here, whiche
hathe. v. barly loues, and. ij. fyshes but what is that amonge so
many, Jesus sayde, make the people to sytt downe there was
muche haye in the place. And ỹ men sat doune, in nombre about
fyue thousand, Jesus toke the breade, and gaue thankes. And
gaue to the disciples And his dyscepples, to theym that were set
downe. And lykewyse of ỹ fyshes, as much as they wolde, whē
they had eaten ynough, he sayde vnto his disciples, gather vp ỹ
broken meate that remayeth, ỹ nothyng be lost, They gathered
it togyther

it togyther and fylled. xij. baskettes with the broken meate of ẏ v. Barlye loues, whiche broken meate remayned vnto theym ẏ had eaten Then those men when they had sene the myracle that Jesus dyd, sayde. This is of a trueth, the prophet whiche shall come into the worlde

¶ The Pystle on passion Sonday. The.ix.chapiter to the Hebrues.C.

BRethren: Christ beyng an hye preest of good thynges to come came by a greter and a more perfite tabernacle nat made with handes, that is to saye not of this maner bilding nether by the bloude of Gotes/and Calues/but by his owne blode/he entred ones for al in to the holy place and founde eternal redempcion for if the bolde of Oxen & of Gotes/and ẏ ashes of n Heyfer when it was spryncled/purified the vnclene as touchiug the purefyieng of ẏ flesshe/howe muche more shal ẏ blode of Christ (which thorowe the eternal spirite, offred hym selfe without spot to god (pourge our conscyences from deade workes, for to serue the liuyng god/& for this cause is he the mediatoure of the newe Testament, that thorowe death which chaũsed for the redempcyon of those transgressyons that were in the fyrst Testament they which were called my ght receyue ẏ promyse of eternal inheritaunce.

¶ The Gospell on Passyon Sondaye. The.viij.chapiter.of Johan.F.

IEsus sayde vnto the company of the Jewes and the hye preestes whyche of you can rebuke me of synne/yf I saye the trueth/why do not ye beleue me/he that is of god/hear. th goddes wordes ye therfore heare them not/because ye are not of God. Then answered the Jewes and sayde vnto hym: saye we not well, that thou arte a Samaritayne and hast the deuyll Jesus answered: I haue not ẏ deuyl, but I honoure my father and ye haue dyshonoured me, I seke not myne owne prayse, but there is one that seketh and iudgeth. Verely verely, I say vnto you, yf a mã kepe my sayenges, he shal neuer se deth. Thã sayd

the Jewes to hȳ now knowe we ꝑ thou hast ꝑ deuyll. Abrahā is dead & also ꝑ prophetes and yet ꝑ sayest, yf a mā do kepe my sayenge he shall neuer taste death: art ꝑ greater then our father Abraham, whiche is dead, and the prophetes are deade, whom makest thou thy selfe? Jesus answered, yf I honoure my selfe, my honoure is nothyng worth, it is my father that honoureth me, which ye saye is your god, & yet haue ye not knowen hym but I knowe hȳm, & yf I shuld say, I knowe hȳm not. I shuld be a lyer, lyke vnto you, but I knowe hym, & kepe hys sayeng: your father Abrahā was glad to se my day, and he sawe it & reioyced. Then sayd ꝑ Jues vnto hȳ. Thou art not yet .l. yere old & hast thou sene Abrahā? Jesus said vnto thē. Verely, verely I say vnto you yer Abraham was, I am. Then toke they vp stones to cast at hȳ, but Jesus hyd hȳ selfe & wēt out of ꝑ tēple.

¶ The Pystle on Palme Sōday. The. ij. Cha. to ꝑ Philyp. I Bethren let the same mynde be in you, the which was in Christ Jesu. which seinge in the shape of god & thought it not robbery to be equall w̄ god. Neuertheles̄e he made hym selfe of no reputacyon, & toke on hym the shape of a seruaunt & became lyke vnto men, and was foūde in his apparell as a mā he hūbled hym selfe & became obediēt vnto death, euē the death of ꝑ crosse, wherfore god hath exalted hym, & gyuē hym a name aboue al names ꝑ in the name of Jesus shuld euery knee bowe both of thynges in heuen, & thynges in erth, & thynges vnder, earth, and that all tonges shulde confesse, that Jesus Christ is the lorde vnto the prayse of God the father.

¶ The passyon on Palme sonday. The. xxvj. chap. of Math. Jesus sayde vnto his dyscyples: ye know ꝑ after. ij. dayes shalbe Easter & the sonne of man shall be delyuered for to be crucifyed, then assembled togyther the chefe prestes & the scribes, & the elders of the people into the palays of the hye prest which was called Cayphas, & helde a coūsell, how they myght take Jesus by subtylte & kyll hym, but they sayd not on the holy daye, lest any trouble aryse agaynst the people, when Jesus

was

was in Bethany in the house of Symō the lepper, there came vnto him a woman whiche had an alabaster boxe of preyous oyntmē', & powred it on his heade as he sat at ꝑ bourde when his disciples sawe that they had indygnacyon, sayenge: what neded this wast: thys oyntment myght haue ben well solde, & gyuen to the pooze, when Jesus vnderstode ꝑ he sayde to them why trouble ye the womā. She hath wzought a good wozke vpon me, foz ye shall haue pooze folke alwayes ẅ you / but me shall ye not haue alwayes. And in ꝑ she casted this oyntmente on my body, she dyd it to burye me withall. Uerely I saye vnto you, where soeuer thys gospell shalbe preached thzoughout all the wozlde, there shall also this that she hath done, be tolde foz a memozyall of her. Then one of the twelue, called Judas Iscarioth went vnto ꝑ chefe prestes, & sayd, what wyll you gyue me, and I wyll delyuer hym vnto you, & they appoynted vnto hym thyzty peces of syluer, & frō ꝑ tyme he soughte opoztunite to betraye hym. The fyzst day of swete bzead ꝑ disciples came to Jesus saying vnto hym where wylte thou that we prepare foz the to eate the Paschall lambe, and he sayd go into the cytye vnto suche a man, & saye vnto hym, the mayster sayth my tyme is at hande I wyll kepe myn Easter at thy house with my disciples, and the disciples dyd as Jesus had apoynted them and made redye the Easter lambe, when the euen was come, he sat downe with the .xij. And as they dyd eate he sayd. Uerely I saye vnto you, that one of you shall betraye me, and they were excedynge sozowful, and began euery one of them to saye vnto him is it I master, he answered and sayd. He that depeth his hand ẅ me in the dyshe shal betraye me, ꝑ sōne of man goeth as it is wzytten of hym, but wo be to that man by whom the sonne of man shalbe betrayed, it had bene good foz that man, yf he had neuer ben bozne. Then Judas which betrayed hym, answered and sayd. Is it I master, he sayd vnto him: thou hast sayd, as they dyde eate Jesus toke bzeade and gaue thankes, bzake it, & gaue it to the dyscyples and sayd, take eate thys is my bodye &

he toke the cup, and thanked, and gaue it them, sayenge drynke of it euery one, for this is my bloude of the newe testament, that shall be shed for many, for the remyssyon of synnes I saye vnto you, I wyll not drynke henseforth of thys frute of the vyne tre, vntyll that daye when I shal drynke it new with you in my fathers kyngdome and when they had sayd grace they went out vnto mount Olyuete. Then sayd Jesus vnto them/ all ye shal be offended by me thys nyght for it is wrytten I wyll smyte ỳ shepherde, and the shepe of the flocke shall be scattered abrode, but after I am rysen agayne/ I wyll go before you into Galyle. Peter answered and sayd vnto hym, thoughe all men shulde be offẽded by ỳ/ yet wold I neuer be offended. Jesus sayd vnto hym. Uerely I saye vnto the, that thys same nyght before the cocke crowe ỳ shalt denye me thryse. Peter sayd vnto hym yf I shuld dye w̃ the, yet wolde I not deny ỳ, lyke wyse also sayd all the dysciples. Then went Jesus with them into a place which is called Gethsemane and sayde vnto the dysciples, syt ye here whyle I go and pray ponder, and he toke with hym Peter and the two sonnes of zebede, and began to waxe sorowful, & to be in agony. Then sayde Jesus vnto them, my soule is heuy euen vnto the deth, tary ye here and watche with me. And he went a lytell aparte, and fell flat on hys face, and cryed sayinge. O my father yf it be possyble, let this cuppe passe from me: neuertheles not as I wyll, but as thou wylte, and he came vnto the disciples, and founde them a slepe and sayd to Peter. what could ye not watche with me one houre/ watche and pray that ye fal not into tẽptacyon, ỳ spirite is wyllyng, but the flesh is weake He wẽt away ones more & prayed saying. O my father yf thys cup can not passe awaye from me, but ỳ I drynke of it/ thy wyl be fulfylled, and he came and found thẽ a slepe agayne, for their eyes were heuy, & he left them & wẽt agayne & prayed ỳ thyrde tyme, sayenge the same wordes. Then came he to hys dysciples and sayde vnto them. Slepe hens forthe and take youre rest/ take hede the houre is at hande, and the sonne of man shall

be

be betrayed into the handes of ſynners. Ryſe let vs be go ynge beholde he is at hande that ſhall betraye me. whyle he yet thus ſpake, lo Judas one of the twelue came and with hym a greate multytude, with ſwerdes and ſtaues, ſente from the chyef of ỹ prieſtes and elders of the people, and he that betrayed hym, had gyuen them a token ſayeng who ſoeuer I kyſſe that ſame is he laye handes on hym. And forth with all ye came to Jeſus and ſayde. Hayle maſter, And kyſſed him, and Jeſus ſayd vnto him frende wherfore arte thou come. Then came they and layde handes on Jeſus and toke hym. And beholde one of thē which were with Jeſus ſtretched out hys hand and drewe his ſwerd and ſtroke a ſeruaunte of the hye prieſte and ſmote of hys eare. Then ſayd Jeſus vnto hym. Put vp thy ſwerde into his ſheth for all that laye hande on the ſwerde, ſhal perylſhe w̄ the ſwerd eyther thynkeſt thou that I can not nowe praye to my father/ and he ſhall gyue me mo then .xij. legyons of Angels, but howe then ſhulde ỹ ſcriptures be fulfylled, for ſo muſt it be. The ſame tyme ſayde Jeſus to the multytude, ye be come oute as it were vnto a theefe with ſwerdes & ſtaues for to take me/ I ſat dayly techynge in the temple amōge you, and ye toke me nat. All this was done that the ſcryptures of the prophetes myght be fulfylled. Then all the diſcyples forſoke hym/ & fledde. And they toke Jeſus and led hym to Cayphas the hye prieſte, where the ſcrybes ad Elders were aſſembled/ and Peter folowed him a far of vnto the hye prieſtes place. And wente in/ and ſat with the ſeruantes to ſe the ende. The cheyfe prieſtes, and the elders, and al the counſel, ſought fals wytnes agaynſt Jeſus for to put him to death, but founde none/ in ſo muche ỹ when many falſe wytneſſes came, yet founde they none. At the laſte came two falſe witneſſes and ſayde. This felowe ſayde I can deſtroye the temple of GOD and buylde it agayne in .iij. dayes. And the cheefe prieſte aroſe and ſayde to hym/ anſwereſt thou nothynge/ how is it that theſe bere witneſſe agaynſte the. But Jeſus helde his peace. And the chyefe prieſt anſwered and ſaide to him I charge ỹ

in the name of the liuynge god, that ỹ tel vs whether thou be/ Chryst ỹ sonne of god. Jesus sayd to him, thou hast sayd, neuer theles I saye vnto you/ here after shall ye se ỹ sonne of mā/syttyng on ỹ ryght hand of power, & come in the cloudes of ỹ skye Then ỹ hye prest rent his clothes sayeng. He hath blasphemed, what nede we of any mo wytnesses, beholde now ye haue herd his blasphemye what thinke ye. They answered & sayde / he is worthy to dye, thā spatt they i his face, & buffeted him w̄ fystes & other smote him w̄ the palme of theyr hādes on ỹ face, sayeng Tel vs thou Chryst, who is he that smote the. Peter sat w̄out i ỹ palas/ and a damsell came to him sayinge. Thou also wast w̄ Jesus of Galyle but he denied before them al sayenge. I wote not what thou sayest. When he was gone out in to the porche, another wenche sawe him, and sayd vnto them that were there This felow we was also with Jesus of Nazareth, and agayne he denied with an othe that he knewe not the man. And after a whyle came vnto hym they that stode by, and said vnto Peter. Surely thou art euen one of them, for thy speach be wrayeth ỹ Then began he to curse/ and to swere that he knewe not ỹ mā and immediatly the cocke crewe, and Peter remembred ỹ wordes of Jesu whiche said vnto hym, Before the cocke crow thou shalt deny me thryse. And went out at the dores, and wept bitterly when the morynyng was come al the cheyf prestes and the elders of ỹ people helde a counsell agaynst Jesu, to put hym to deth and brought hym bound & delyuered hym vnto Poncius Pylate the debyte. Then when Judas whiche betrayed hym/ saw that he was condempned, he repented hym selfe. & brought agayne the. xxx. plates of syluer to ỹ hye prestes & elders sayeng I haue synned/ betrayeng ỹ innocēt blode And they sayd what is that to vs, se thou to that. And he caste downe the syluer plates in the temple and departed, and went and honge hym selfe, and the cheyfe preste toke the syluer plates and sayd / It is not lawful for to put them in to the treasury because it is ỹ pryce of blode, and they toke counsell, and boughte with them a potters

felde

felde to burye straungers in / wherfore ỳ felde is called ỳ felde of blode vnto this daye, Then was fulfylled that whiche was spoken by Jeremy ỳ prophet sayinge, and they toke .xxx. syluer plates / the pryce of hym that was valued, whom they boughte of the chyldren of Jsraell / and they gaue them for the potters felde, as the lorde apoynted me. Jesus stode before the debyte / & the debyte axed hym sayenge. Arte thou the kynge of the Jewes. Jesus sayde vnto him. Thou sayest, and when he was accused of ỳ cheyfe prestes & elders, he answered nothyng. Then sayde Pylate vnto him, hearest ỳ not howe many thynges they laye agaynste the, and he answered to hym neuer a worde in so much ỳ the debite maruayled greatly. At ỳ feast the debite was wonte to delyuer vnto the people a prysoner, whō they wolde desyre. He had thē a notable prysoner called Barrabas, & whē they were gathered togyther, Pylate sayde vnto thē / whether wyll ye that J gyue lose vnto you / Barrabas or Jesus which is called Chryst, for he knewe well that for enuy they had delyuered hym. Whē he was set downe to gyue iudgemēt his wyfe sent to hym sayenge. Haue thou nothinge to do with that iuste man, for J haue suffered many thynges thys daye in a dreame about hym. But the chyefe prestes and the elders had perswaded the people that they shulde axe Barrabas / & shulde destroy Jesus. Then the debyte answered and sayde vnto them / whether of the twayne wyll ye that J let louse vnto you, and they sayd Barrabas. Pylate sayd vnto thē, what shall J do then wt Jesus which is called Chryst. They all sayd to hym, let hym be crucyfyed. Then sayd the debyte / what euyll hath he done. And they cryed the more, sayeng, let hym be crucifyed. whē Pylate sawe that he preuayled nothynge, but that more busynes was made / he toke water & washed hys handes before the people: sayenge. J am innocent of the blond of this iust person. And ỳ ye shall see. Then answered all the people and sayd. Hys blond be on vs, & on our chyldren. Thā let he Barrabas lose vnto thē and scourged Jesus & delyuered him to be crucifyed. Then the

souldyours of the debyte toke Jesus vnto the cõmen hall. And gathered vnto him all the cõpany, & they stryped him, & put on hym a purple robe. And platted a crowne of thornes, & put vpõ his heade, & a rede in his ryghte hande. And bowed theyr knees before hym, & mocked hym, sayeng, Hayle kynge of the Jewes, & spytted on hym, & toke the rede & smot hym on the head. And when they had mocked hym, they toke the robe of hym agayne & put his owne rayment on him, & led hỹ away to crucyfye him And as they came out, they founde a mã of Cyren, named Symon, hym they cõpelled to beare his crosse. And whẽ they came vnto ỹ place called Golgotha, ỹ is to say, a place of deade mens sculles they gaue hym vyneyger to drynke mengled with gall, and when he tasted therof he wolde not drynke, when they had crucifyed hym, they parted his garmentes, & dyd caste lottes to fulfyl ỹ was spoken by ỹ prophet. They deuided my garmẽtes amonge them, & vpon my vesture dyd cast lottes & they sat and watched hym there, & they set vp ouer his head the cause of hys death writen. This is ỹ kynge of the Jewes, & there were two theues crucyfyed w̃ hym one on the ryght hande, & another on ỹ lefte. They ỹ passed by reuyled hi, waggynge theyr heades, & sayeng. Thou ỹ destroyest the tẽple of god, & buyldest it in thre dayes, saue thy selfe yt ỹ be the sonne of god, come downe from the crosse, lyke wyse also the hye preestes mockynge hym, with the scrybes & elders sayde. He saued other, hym selfe he can not saue, if he be the kynge yf Israel, let hym now come down frõ the crosse, & we wyl beleue hym, he trusted in god, let hym delyuer hym nowe, if he wyll haue hym, for he sayd Iam the sonne of god. That same also the theues which were crucifyed w̃ hỹ cast in hys teth, frõ the syxt houre was there darkenes ouer all the lãde vnto ỹ nynth houre. And about the nynth houre Jesus cryed w̃ a loude voyce, sayeynge, Ely Ely, Lama Sabathany, that is to say My God, my god, why hast ỹ forsakẽ me. Some of thẽ ỹ stode there, when they herde ỹ, sayde. This mã calleth for Helyas. And strayt waye one of them ranne and toke a spõ-

ge &

ge & fylled it full of vynegre/and put it on a rede, and gaue hym to drynke. Other sayd let be, let vs se whether Helias wyl come and delyuer hym. Jesus cryed agayne with a loude voyce & yelded vp the ghost. And beholde the vayle of the temple dyd rent in twayne frō the toppe to the bottome. And the erth dyd quake. And the stones dyd rent, & graues dyd open, and the bodyes of many Sayntes which slepte, arose and came out of the graues after hys Resurrecyon, and came into the holy cyte, & appered vnto many. when the Centurion & they that were wyth hym watchynge Jesus, sawe the earthquake & those thynges, whiche happened they feared greatly sayenge, of a surety this was the sonne of God. And many women were there, beholdynge hym a farre of whyche folowed Jesus from Galile, mynistryng vnto hym. Among whiche was Mary Magdaleyne, and Mary the mother of James & Joses & the mother of zebedes chyldren, when the euen was come there came a ryche man of Aramathya named Joseph, whyche same also was Jesus disciple He went to Pylate & begged the body of Jesus. Then Pylate cōmaunded the body to be delyuered, & Joseph toke ỹ bodye & wrapped it in a clene lynnen clothe, & put it in hys newe tōbe/whiche he had hewē out euē in ỹ rocke. And rolled a great stone at ỹ doore of ỹ sepulchre, & departed. And there was Mary Magdalene & the other mary syttyng ouer agaynst ỹ sepulcre.

¶ The Gospell on Palme sondaye.

The nexte daye that foloweth good frydaye, the hye prestes and pharyses got them selues to Pylate and sayde Syr we remember/that thys deceyuer sayde whyle he was yet alyue. After .iii. dayes I wyll aryse agayne. Commaunde therfore the Sepulchre be made sure / vntyll the thyrde daye/ leest perauenture his disciples come and steale hym away & say vnto the people, he is rysen from death, & the laste errour be worse then the fyrste. Pylate sayde vnto theym. Take watchmen go & make it sure as ye can. And they wente and made the sepulchre sure with watchemen, and sealed the stone.

¶ The passyon on good frydaye. The. xviij. chapiter of Johñ. A

IEsus went forth with his dysciples ouer ꝑ brooke Cedrõ where was a gardeyne, into ꝑ which he entred wyth hys dyscyples. Judas also, whiche betrayed hym knewe ꝑ place for Jesus oftymes resorted thyther with his disciples. Judas thã after he had receyued a bonde of men, and mynisters of the hye prestes and Pharyses came thyther with lanternes & fyre brondes, and wepons. Then Jesu knowynge all thynges ꝑ shulde come on hym, went forth and sayde vnto them, whom seke ye. They answerd hym. Jesus of Nazareth. Jesus sayde vnto thẽ I am he. Judas also whiche betraed hym, stode with them, but as sone as he had sayde vnto theym, I am he, they went backewardes and fell to the grounde and he asked them agayn. whõ seke ye. They sayd: Jesus of Nazareth. Jesꝰ answered: I sayd vnto you I am he, yf ye seke me, let these go theyr waye, that ꝑ sayeng myght be fulfylled which he spake. Of them which thou gauest me, haue I not lost one. Symon Peter had a sworde, & drew it, and smote the hye prestes seruaũt and cut of his right eare. The seruauntes name was Malchus. Then sayde Jesus vnto Peter, put vp thy swerde into ꝑ sheath: shal I not drynke of the cuppe whiche my father hath gyuen me. Then the cõpany and the captayne, and the ministers of the Jewes, toke Jesus and bounde hym, & led hym away to Anna fyrst, for he was father in lawe vnto Cayphas whiche was ꝑ hye preste, ꝑ same yere Cayphas was he that gaue counsell to the Jewes that it was expediente, that one man shulde dye for ꝑ people. And Symon Peter folowed Jesus & another dyscyple, ꝑ dyscyple was knowẽ of ꝑ hye prest, & went in wt Jesus into ꝑ palays of ꝑ hye prest, but Peter stode at ꝑ dore wout. Thã wẽt out ꝑ other disciple, which was knowen vnto the hye preste, and spake to the damsell that kept the dore and brought in Peter. Then sayd ꝑ damsel that kept the dore, vnto Peter. Art not thou one of this mans disciples, he sayd. I am not. The seruauntes & the ministers

sters stode there and had made a fyre of coles, for it was colde and they warmed them selues. Peter also stode amonge them, and warmed hym selfe. The hye preste axed Jesus of his disciples and of his doctrine. Jesus answered hym: I spake openly in the worlde I euer taught in the Sinagoge and in the tẽple whither al ỹ Jewes resorted & in secrete haue I sayd nothyng, why axest thou me, axe them which herde me, what I sayd vnto them, beholde they can tel what I sayde. when he had thus spoken, one of the ministers whiche stode by smote Jesus on ỹ face saying, answerest thou the hye prest so, Jesus answered hi yf I haue euyl spoken beare wytnesse of ỹ euyl, yf I haue wel spoken why smytest thou me and Annas sent him bound vnto Cayphas the hye preeste. Symon Peter stode and warmed hi selfe, & they sayde vnto hi, art thou not also one of his disceyples he denyed it and sayde. I am not. One of the seruauntes of the hye prest his cosen whose eare Peter smote of, sayde vnto him/ dyd not I se the in ỹ gardeyn with him. Peter denied it agayn, and immediatly ỹ cocke crewe. Then led they Jesus from Caiphas into the hall of Judgemente. It was in the morynge, & they thẽ selues wente not in to ỹ iudgement hal, lest they shulde be defyled, but that they myght eate the Paschal lambe. Pylate then went out vnto them, and sayd. what accusacion bryng ye agaynste this man. They answered and said vnto hym. yf he were not an euyll doer, we wolde not haue delyuered hym vnto the. Then sayd Pylate vnto them, take ye hym, and iudge hi after your owne law. Then the Jues sayde vnto hym it is not lawfull for vs to any man to deth. That the wordes of Jesus myght be fulfylled, which he spake, sygnifienge what death he shulde dye. Then Pylate entred into ỹ iudgement hall agayne and called Jesus and said vnto hym. Art thou the kynge of the Jewes Jesus answered: sayest thou that of thy selfe, or dyd/ other tel it the of me. Pylate answered. Am I a Jewe/ Thyne owne nacyon & hye preestes haue deliuered the vnto me. what hast thou done. Jesus answered. My kyngdome is not of thys

worlde. yf my kyngdome were of this worlde, then wolde my mynisters surely fyght that I shulde not be delyuered to the Iewes. But now is my kyngdome not from hense. Pylate sayde vnto hym. Art thou a kyng. Then Iesus answered. Thou sayest that I am a kyng for this cause was I borne, and for thys cause came I into the worlde, that I shuld bere wytnesse vnto the truth. and all that are of ỳ truth here my voyce. Pylate satde vnto him. what thynge is trueth, and when he had sayde that, he went out agayne vnto them. I fynde in hym no cause at al. ye haue a custome that I shuld delyuer you one lose at Easter/ wyll ye ỳ I lose vnto you ỳ kyng of ỳ Iewes. Then cryed they al agayn sayng. Not hỹ but Barrabas, ỳ Barrabas was a robber. Thã Pylate toke Iesus & scourged hym, & the souldyours wounde a crowne of thornes & put on his heed & they dyddn hi a purple garmẽt, & said. Hayle kynge of the Iewes. & they smot him on the face. Pylate went forth agayne, & sayde vnto them. Beholde I bynge hym forth to you, ỳ ye may knowe ỳ I fynd no faute in him. Then came Iesus forth wearyng a crowne of thorne & a robe of purple. & Pylate sayd vnto them beholde the man. whan ỳ hye prestes & ministers sawe hi, they cried sayeng Crucifye him, crucify him. Pylate sayd vnto them. Take ye him & crucifye him. for I fynd no cause in him. The Iues answered hym, we haue a lawe & by oure lawe he ought to dye because he made him selfe ỳ sonne of god. when Pilate herde ỳ sayeng, he was ỳ more afrayde, & went agayne into ỳ iudgement hal, and sayde vnto Iesus. whense arte thou but Iesus gaue hym none answere. Then Pylate sayde vnto hym, speakest ỳ not vnto me/ knowest ỳ not, ỳ I haue power to crucyfye ỳ, and haue power to lose ỳ. Iesus answered. Thou couldeste haue no power at al agaynst me, except it were gyuen ỳ from aboue. Therfore he ỳ delyuered me vnto ỳ, is more in synne, & frõ thensforth sought Pylate meanes to louse hym, but the Iewes cryed sayenge/ yf thou let hym go, ỳ arte not Cesars frende. For whosoeuer maketh hym selfe a kynge, is agaynst Cesar. when Pylate herd

that

that sayenge, he brought Jesus forth and sate downe to gyue
sentence in a place called the pauement, but in the Hebrewe ton
gue, Gabbatho it was ꝑ Sabboth euen which falled in the Ea
ster leasie, and aboute the syxt houre he sayde vnto the Jewes,
beholde your kynge. They cryed awaye w̄ hym, awaye w̄ him
crucifye hym. Pylate sayde vnto theym, shall I crucifye youre
kynge. The hye prestes answered, we haue no kyng but Cesar
Then deliuered he hym vnto them to be crucifyed, & they toke
Jesus and led hym away & he bare hys crosse, & went forth in-
to a place called the place of deed mens sculles, which is named
in Hebrewe Golgotha, where they crucifyed hym, & two other
with hym, on eyther syde one, & Jesus in the myddes, and Py-
late wrote hys tytle, and put it on ꝑ crosse. The wrytynge was
Jesus of Nazareth kynge of the Jewes. This tytle rede ma-
ny of the Jewes, for ꝑ place where Jesus was crucifyed, was
nye to the Cytie. And it was wrytten, in Hebrewe, Greke & La-
ten. Then sayde the hye prestes of the Jewes to Pylate. wrote
not kynge of the Jewes, but that he sayde. I am kynge of the
Jewes. Pylate answered. what I haue wrytē that I haue wri
ten. Then the souldyours, when they had crucifyed Jesus toke
his garmente & made. iiij. partes, to euery souldyour a parte, &
also his cote, ꝑ cote was wout seme wrought ꝑ̄ thorow oute
they sayd one to another, let vs not deuyde it, but caste lottes
who shal haue it. That the scripture might be fulfylled, which
sayeth. They ꝑted my raymēt amōg thē, & on my cote dyd cast
lottes & the souldyours dyd such thynges in dede. There stode
by ꝑ crosse of Jesus his mother, & his mothers syster, Mary the
wyfe of Cleophas & Marye Magdalene. whē Jesus sawe his
mother & the dyscyple stādynge whō he loued he sayd vnto hys
mother. womā beholde thy sonne. Then sayd he vnto ꝑ disciple
behold thy mother, & frō ꝑ houre the disceyple toke her for hys
owne. After that when Jesus perceyued that all thynges were
performed ꝑ the scrypture myght be fulfylled, he sayd, I thyrst
there stode a vessell full of vyneyger by, and they fylled a spōge

wyth

with vyneyger, and wounde it aboute with ysope, and put it to his mouthe, as sone as Jesus had receyued of the vyneyger he sayde it is fynysshed, and bowed his heade & gaue vp the ghost The Jewes then bycause it was the Sabboth euen that the bodyes shulde not remayne vpon the crosse on the Sabboth daye, for the Sabboth day was an hye daye, besought Pylate ỹ theyr legges myght be broken and that they myght be taken downe. Then came ỹ souldyours and brake the legges of the fyrst, & of the other whiche was crucifyed w̄ Jesus, but when they came to Jesus & sawe that he was dead all redy they brake not hys legges, but one of the souldyours with a spere thrust hym into the syde, and forthwith came there out bloude and water, & he ỹ sawe it bare recorde, & his recorde is true, & he knoweth ỹ he sayeth true, ỹ ye myght beleue also. These thynges were done ỹ the scripture shuld be fulfylled. ye shall not breake a bone of him, & agayne another Scripture sayeth. They shal loke on hỹ whom they perced. ¶ The gospell on good frydaye.

After ỹ Joseph of Aromathia, whiche was a dysciple of Jesus, but secretly for feare of ỹ Jewes, besought Pylat ỹ he myght take downe ỹ body of Jesus & Pylate gaue hym lycence, & there came also Nicodemus which at the begynnynge came to Jesus by night & brought of Myrre & Aloes myngled togyther about an. C. pounde weyght. Then toke they the body of Jesu & wouñ it in lynnyn clothes w̄ the odours as ỹ maner of ỹ Jewes is to bury, & in ỹ place where Jesus was crucyfied was a gardeyn, & in the gardeyn a new sepulchre wherin was neuer man layde. There layde they Jesus bycause of ỹ Jewes Sabboth euen for the sepulchre was nye at hande.

¶ The pystle on Easter daye, ỹ .j. pystle to ỹ Corynth. ỹ .v. cha.

Brethren pourge the olde leuē, ỹ ye may be new dowe as ye are swete breade. For Chryst our Easter lābe is offred vp for vs. Therfore let vs kepe holy daye, not with olde leuen, neyther with the leuen of maliciousnes, and wyckednes, but w̄ the swete breade of purenes and truth.

The

¶The Gospell on Easter daye. The.xvj.chap,of Marke. A

MAry Magdalene,& mary Jacobi & Salome,boughte odoures ỹ they myght come and anoynt Jesus. And erlye in the mornynge the next daye after ỹ Sabboth day/ they came vnto ỹ Sepulchre,when the sonne was rysen & they sayd one to another. Who shall rolle vs awaye the stone from the doore of ỹ sepulchre. And when they loked, they sawe howe the stone was rolled awaye,for it was a very great one. And they wente into the sepulchre,& sawe a yonge man syttynge on the ryghte syde clothed in a longe whyte garmẽte & they were abasshed. And he sayd vnto thẽ,be not afrayde,ye seke Jesus of Nazareth which was crucifyed,he is rysen he is not here,beholde ỹ place where they put him but go your waye & tell his disciples, and namely peter he wyll go before you into Galyle,there shal ye se hym as he sayde vnto you.

¶The Pystle on the Mondaye in the Easter weke. The.x.cha. of the Actes of the Apostles.F

PEter stode vp amonge the people and sayd vnto them ye knowe well that Jesus Christ was preached throughout all Jury,& began in Galyle,after baptyme whiche Johñ preached, howe god anoynted Jesus of Nazareth with ỹ holy ghost and with power. Which Jesus wẽt about doynge good & healynge all that were oppressed of the deuyls for God was wt hym & we are wytnesses of all thynges whiche he dyd in the lande of the Jewes and at Jerusalem,whõ they slewe, & hõge on tree,hym god raysed vp the thyrde daye,& shewed hym only not to all ỹ people but vnto vs wytnesses chosen before of god/ which eate & dranke wt him,after he rose from death. And he cõmaunded vs to preache vnto the people & testifye ỹ it is he that is ordeyned of God a iudge of quycke and dead. To hym gyue all the prophetes wytnes, ỹ thorowe his name shal receyue remyssion of synnes all that beleue in hym..

¶The gospell on the mondaye in the Easter weke. The. xxiiij. chapyter of Luke.B

TWo of the disciples of Jesus went ye same day to a castell which was from Jerusalem aboute .lx. forlonges, called Emaus, & they talked togyder of all these thynges ye had happened. And it chaunsed as they cōmoned togyther & reasoned, ye Jesus hym selfe drewe nere, and went wt them, but theyr eyes were holden ye they coulde not knowe hym & he sayd vnto thē. What maner of communicacyons are these ye haue one to another as ye walke & are sad. And ye one of thē named Cleophas answered & sayd vnto him, arte ye only a straūger in Jerusalē, & hast not knowē ye thynges whyche haue chaūsed there in these dayes, to whō he sayde what thynges & they sayd vnto hym of Jesus of Nazareth which was a prophete myghtye in dede & worde before God & all the people. And how the hye prestes & our rulers delyuered hym to be condēpned to death & haue crucifyed him, but we trusted ye it shulde haue ben he ye shuld haue delyuered Israell. And as touchynge all these thynges, to daye is euen .iij. day ye they were done, ye & certayne womē also of our company made vs astonyed, which came early vnto ye sepulchre & found not his body & came sayenge ye they had sene a vision of angels, which sayd ye he was alyue, and certayne of thē which were wt vs went theyr waye to ye sepulchre, & founde it euen so as the womē had sayd, but him they sawe not. And he sayd vnto thē. O foles & slowe of herte to beleue all ye the pphetes haue spokē, ought not Christ to haue suffred these thynges and to entre into hys glory. And he began at Moses & at all ye prophetes & interpreted vnto thē all the scryptures which were wrytten of hym & they drewe nye vnto the Castell whiche they went to, & he made as though he wolde haue gone further, but they constrayned hym sayenge, abyde with vs for it draweth towardes nyght & the day is far passed, and he wente in. To tary wt thē, & it came to passe as he sat at meate wt thē he toke bread blessed it, brake & gaue vnto thē, & their eyes were opened & they knewe hym, & he vanyshed out of theyr syght, & they sayde betwene them selues, dyd not our hertes burne wtin vs, whyle he

talked with

talked wt vs by the way and as he opened to vs the scryptures. And they arose vp ye same houre & retourued agayn to Jerusalē and founde the eleuen gathered to gyther and them that were with thē, whiche sayd ye lord is rysen in dede and hath appered to Symon and they tolde what thynges was done in the waye and howe they knewe hym in brekynge of the breade.

¶ The Pystle on ye tewysday in the Easter weke. The.xiiij.cha. of the Actes of the Apostels. C.

PAule stode vp and beckened with the hande and sayde. Ye men and brethren chyldren of the generacyon of Abraham and who so euer amonge you feared GOD, to you is thys word of saluacion sent. The inhabiters of Jerusalem and their rulers, because they knewe hym not, nor yet ye voyces of ye prophetes which are red euery saboth daye they haue fulfylled thē in condēpnyng hym. And when they founde no cause of death in hym, yet desyred they Pylate to kil him, and when they had fulfylled al that were wrytten of hym. they toke hym doune from ye tree, and put hym in a Sepulcre. But god raysed hym agayne from dethe, and he was sene many dayes of them which came with hym from Galyle to Jerusalem, which are his witnesses vnto the people, And we declare vnto you, howe ye the promyse made vnto the fathers god hathe fulfylled vnto vs theyr chyldren, in that he raysed vp Jesus agayne.

¶ The Gospel on ye tewysday in ye Easter weke. The.xxiiij. cha. of Luke. F.

JEsus him selfe stode in the myddes of his disciples & sayd vnto them, peace be with you And they were abashed & afrayde, supposynge ye they had sene a sprite. And he sayd vnto them. Why are ye troubled, and why do thougtes arise in your hertes, beholde my handes and my fete, that it is euen my selfe handle me and se, for spirites haue not flesshe and bones as ye se me haue and when he had thus spoken he shewed them his handes and his fete, and whyle they yet beleued not for ioye / and wondred, he sayde vnto theym / haue ye here anye meate,

and they gaue him a pece of a broyled fyshe, and of an honi cõbe and he toke it & eate it before them and he sayde vnto thẽ. These are the wordes whiche I spake vnto you, whyle I was yet w̃ you that all must be fulfylled which were wryten of me in the lawe of Moses, and in the prophetes, & in the Psalmes. Then opened he theyr wyttes, ẏ they myght vnderstande the scriptures and sayde vnto them, thus is it wryten, & thus it behoueth Chryst to suffre, & to ryse agayne from death the .iij. daye. And the repentaũce & remissyon of synnes shulde be preached in his name amonge all nacyons.

¶ The Pystle on the wednysdaye in the Easter weke. The .iij. chapiter of the Actes of the Apostles. C

PEter openynge his mouth saye/ye men of Israell & all ye ẏ feare god, here the God of Abrahã/Isaac/& Jacob, the god of our fathers hath glorified his sõne Jesus, whõ ye betrayed and denyed in the presence of Pylate when he had iudged hym to be losed, but ye denyed the holy and iust, & desyred a murther to be gyueu you, and kylled the lorde of lyfe whõ God hath raysed from death, of the whiche we are wytnesses/& now brethren I knowe ẏ thorowe ignoraunce ye dyd it, as dyd also your heddes, but god which shewed before by the mouth of all prophetes ẏ Christ shulde suffre, hath thus wyse fulfylled it. Repent therfore and turne ẏ your synnes maye be done awaye

¶ The Gospel on the wednysdaye in the Easter weke, The .xxj. Chapyter of Johñ. A

AFter ẏ Jesus shewed him selfe agayne to his disciples at ẏ see of Tiberias. And on thys wyse shewed he him selfe There were togyther Symon Peter & Thomas which is called. And Nathanael of Cana a Cytie of Galyle & the sonnes of zebede, & two other of the discyples. Symon Peter sayde vnto them, I go a fysshyng. They sayd vnto him, we also wyl go w̃ the. They wente theyr way & entred into a shyp strayt way & that nyght caught they nothyng, but when the mornyng was now come Jesus stode on ẏ shore, neuertheles ẏ disciples knew

not

not ẏ it was Jesus. Jes⁹ sayd vnto thē, syrs haue ye any meate They answered hym no & sayde vnto thē. Cast out ẏ net on the ryght side of ẏ shyp, & ye shal fynde. They cast out & anone they were not able to drawe it, for ẏ multytude of fysches. Then sayd the disciple whome Jesus loued vnto Peter, it is ẏ lorde. Whā Symon Peter herde that it was ẏ lorde, he gyrde his mantel to him for he was naked, and sprange into ẏ see. The other disciples came by shyp for they were not farre frome lande, but as it were two hondreth cubytes and they drewe ẏ nette w̄ fysches As sone as they were come to lande, they sawe hoote coles and fysshe layde thereon, and breade, Jesus sayd vnto them, brynge of the fyshe which ye haue caught Simon Peter stepped forth & drewe the net to lande full of great fysshes an hondreth & liij. & for all there were so many, yet was not the net broken. Jesus sayde vnto them come and dyne. And none of the disciples durst axe hym, what arte thou, for they knewe that it was the lorde. Jesus then came and toke breade and gaue them/ & fysshe lykewyse And thus is nowe the thyrde tyme that Jesus appered to his discyples/after that he was rysen agayne from death.

¶ The Pystle on ẏ.j.sōdaye after Easter daye called lowe Sōdaye, The.j.Pystel of Johñ ẏ.v.cha.E

MOste dere beloued brethren all that is borne of god ouercommeth the worlde, and this is the victorye that ouercommeth the worlde, euen our fayth, who is that ouercōmeth the world, but he which beleueth ẏ Jesus is the sonne of god. This Jesus Christ is he that came by water and blode not by water only, but by water and blode, & it is the spirite ẏ beareth wytnes, because ẏ spryte is trueth, for there are.iij.which beare recorde in heuē, ẏ father/the worde, & the holy ghost, & these.iij. are one for there are.iij.whiche beare recorde in earth. The spirite, the water/and bloude, and these.iij.are one/if we receyue ẏ wytnesse of mē, the witnesse of god is greter, for this is ẏ wytnesse of god, which he testyfyed of his sonne. He ẏ beleueth on ẏ sonne of God/hath wytnesse in hym selfe.

¶The Gospell on the.j. Sonday after Easter day called lowe sonday the.xx. chapiter of Johñ. E

THe same daye at nyght, whiche was ỳ morowe after the Saboth daye, when the doores were shut, where the disciples were assembled togyther for feare of ỳ Jewes came Jesus and stode in the myddes, and sayde to them. Peace be with you, and when he had so sayde, he shewed vnto them his hãdes and his syde. Then were the disciples glad when they sawe ỳ Lorde. Then sayde Jesus to them agayne. Peace be with you, As my father sent me euen so sende I you, & when he had sayde that, he brethed on them and sayd vnto them. Receyue the holy ghost, who soeuers synnes ye remytte, they are remytted vnto them, & who soeuers synnes ye retayne, they are retayned, but Thomas one of the twelue called Didimus, was not with thẽ when Jesus came, the other disciples sayd vnto hym We haue sene the lorde, and he sayd vnto them, excepte I se in his handes the prynte of the nayles, and put my fynger in the hooles of the nayles, & truste my hande into hys syde I wyll not beleue. And after. viij. dayes agayne, his disciples were within, & Thomas with thẽ. Then came Jesus when the doores were shut & stode in the myddes, and saide Peace be with you, after that sayde he to Thomas, bryng thy fynger hyther, and se my handes, and bryng thy hande and thruste it into my syde, and be not faythlesse, but beleuyng. Thomas answered and sayd vnto hym my lorde and my god Jesus sayd vnto him. Thomas because thou haste sene me therfore thou beleuest Happy are they ỳ hath not sene, & yet beleue. And many other synges dyd Jesus in the presence of his disciples, which are not wrytẽ in this boke. These are wryten ỳ ye myght beleue ỳ Jesus is Christ ỳ sonne of mã, and that in beleuynge, ye myght haue lyfe thorow hys name.

¶The Pystle on the.ij. Sondaye after Easter day the.j. pystle of Peter, the ij. chapiter. C.

MOoste dere beloued brethren: Christe suffered for vs, leuynge vs an ensample, that ye shulde folowe his steppes, whiche

which did no synne, neyther was there gyle foūde in his mouth which when he was reuyled, reuyled not agayne, whē he suffered, he threatened not, but commytted the cause to hym ẏ iudgeth ryghtouslye, which his owne selfe bare our synnes in his body on the tree, ẏ we shulde be delyuered from synne, & shulde lyue in right wisnes, by whose strypes ye were healed, for ye were as shepe goynge astraye, but are nowe returned vnto ẏ shepeherde and byshop of youre soules.

¶ The Gospel on ẏ.ij. Sonday after Easter daye. The.x. chapiter of Johñ. C.

IEsus sayd to his disciples, I am the good shepherde, the good shepherde gyueth his lyfe for his shepe, an hyred seruaunte, which is not the shepherd neyther ẏ shepe are his owne seyeth the wolfe comming and leueth the shepe and flyeth, and ẏ wolfe cascheth them & scattereth the shepe. The hyred seruaunt flyeth, because he is an hyred seruaūte, & careth not for ẏ shepe, I am the good shepherd, and knowe myne, and am knowen of myne. As my father knoweth me euen so knowe I my father. And I giue my lyfe for ẏ shepe, and other shepe I haue which are not of this folde, them also must I bryng. that they may heare my voyce, & that there maye be one floke, & one shepherde.

¶ The Pystle on the.iij. Sonday after Easter day. The.j. Pystle of Peter the.ij. chapiter. C.

MOst dere beloued brethren. I beseche you as straungers & pylgrymes, abstayne frome flesshlye lustes, whyche fyght agaynst ẏ soule, and se that ye haue honest conuersaciō amonge the Gentyles that they whiche backebyte you as euyll doers maye se your good workes and prayse God in the daye of visitacyon, submyt your selues vnto all maner ordynaunce of man for the Lordes sake, whether it be vnto the kynge as vnto the cheyfe heed, eyther vnto the rulers, as vnto theym that are sent of hym, for the punysshemente of euyll doers, but for the laude of theym that doo well, for so is the wyll of GOD, that ye

put to

put to sylence the ignorauncy of the folysshe men, as free, & not as hauyng the libierte for a cloke of malycyousnes, but euen as the seruauntes of god, honour al men, loue brotherly felysshyp keare god & honour ỳ kynge, seruauntes obey your masters w̄ all feare, not onely yf they be good & curteous, but also though they be froward, for it cōmeth of grace in Chryst Jesus our lord

¶ The Gospell on the. iij. Sondaye after Easter daye the. xxj.

Chapiter. of Johñ. xv.

IEsus sayde to hys dysceyples after a whyle ye shall not se me, & agayne after a whyle ye shall se me, for I go to ỳ father, then sayd some of hys dyscyples betwene thē selues, what is this ỳ he sayeth vnto vs. After a whyle ye shal not se me, and agayne after a whyle ye shall se me, and that I go to the father They sayd therfore what is thys ỳ he sayd sayth after a whyle we can not tell what he sayeth. Jesus perceyued ỳ they wolde aske hym, & sayd vnto them. This is it ỳ ye enquyre of betwene your selues, ỳ I said after a whyle ye shal not se me, & agayn after a whyle ye shal se me. Verelye verelye, I saye vnto you, ye shall wepe and lamēte, and ỳ worlde shall reioyce, ye shall sorow but your sorowe shall be turned to ioy. A woman when she trauayleth hath sorowe, bycause her houre is come, but as sone as she is delyuered of the chylde remembreth no more the anguysshe, for ioye ỳ a man is borne into ỳ worlde. And ye nowe are in sorowe, but I wyl se you agayne. And your hertes shal reioyce, and your ioye shall no man take from you.

¶ The Pystle on the. iiij. Sondaye after Easter daye. The. j.

Chapyter of James. ¶

MOst dere beloued brethren: euery good gyfte, & euery perfyte gyfte, is frome aboue, & cōmeth downe, from ỳ father of lyght, w̄ whom is no variablenes, neyther is he chaūged vnto darkenes. Of his owne wyll begat he vs w̄ the worde of lyfe ỳ we shulde be ỳ fyrst fruytes of hys creatures. Wherfore dere brethren let euery man be swyft to here, slowe to speake, & slow to wrath, for the wrathe of man worketh not ỳ whiche is rygh-

teous

rous before god. Wherfore lay a parte all fylthynes, all superfluyte of malycyousnes. And receyue with meknes the worde ꝑ is grafted in you, which is able to saue your soules.

¶ The gospell on ꝑ .iiij. Sondaye after Easter daye. The .xvj. chappter of Johñ. B

IEsus sayde to his disciples nowe I go my waye to hym that sent me. And none of you axeth me, whyther goest ꝯ but because I haue sayde such thynges vnto you, your hertes are full of sorowe. Neuerthelesse I tell you the trueth, it is expedient for you ꝑ I go awaye, For yf I go not away that cōforter wyll not come vnto you, But yf I departe I wyl sende him vnto you. And when he is come, he wyll rebuke the worlde of synne, & of ryghtwysnes & of iudgemente of synne, because they beleue not on me, of ryght wysenes, because I go to my father, and ye shall se me no more. And of iudgement, because ꝑ chefe ruler of this worlde is iudged all redy. I haue yet many thynges to saye vnto you, but ye can not beare them awaye nowe. How be it when he is come, I meane ꝑ spirite of truth, he wyll teache you all trueth. He shall not speake of him selfe, but what soeuer he shall heare that shall he speake, & he wyl shewe you of thinges to come he shal glorifie me, for he shal receyue of myne & shew vnto you. All thynges ꝑ the father hath are myne. Therfore sayd I vnto you, ꝑ he shall take of myne & shewe vnto you.

¶ The Pystle on the .b. sondaye after Easter daye, whiche is ꝑ nexte Sonday before the crosse dayes. The .j. cha. of James. D

MOst dere beloued brethren se ꝑ ye be doers of ꝑ worde and not heacers onely, deceyuynge your owne selues wt Sophistrye for yf any heare ꝑ worde & do it not, he is lyke vnto a man ꝑ beholdeth his bodely face in a glasse, for as sone as he hath lokꝺ on hym selfe he goeth his waye & hath immediatly forgotten what his fasshyon was, but who soeuer loketh in the perfyte lawe of lybertye and continueth therin, yf he be not a forgetfull hearer, but a doer of ꝑ worde) he shall be happye in his dede, yf any man amonge you seme deuoute, & refrayne not

his tonge, but deceyue his owne herte, this mānes deuocyon is in vayne. Pure deuocyon and vndefyled before god the father, is thys. To vysyte the frendles & widowes in theyr aduersyte and to kepe hym selfe vnspotted from the worlde.

¶ The Gospel on the .v. sondaye after Easter daye which is ẏ next sondaye before the crosse dayes, The .xvi. chap of Joh. ñ. E

IEsus sayde vnto his disciples, verely verely I saye vnto you, what soeuer ye shall aske ẏ father in my name, he wyl gyue it you, hetherto haue ye asked nothynge in my name aske and ye shal receyue it, that your ioy may be ful. These thynges haue I spokē vnto you in prouerbes, the tyme wyll come whē I shall speake no more to you in prouerbes, but I shall shewe you playnly from my father. At ẏ daye shal ye aske in my name and I saye not vnto you that I speke vnto my father for you. For the father him selfe loueth you because ye haue loued me, & haue beleued ẏ I came out frō god. I went out frō the father and came into the worlde, I leaue the worlde agayne, & go to ẏ father. His discyples sayde vnto hym, beholde nowe speakest ẏ playnly, and ẏ vsest no prouerbes. Nowe we know ẏ thou vnderstandest all thynges, & nedest not ẏ any man shulde aske the any questyon. Therfore beleue we that ẏ commest from god.

¶ The Pystle on Monday in ẏ crosse dayes. The .v. Chapyter of James. D

MOst dere beloued brethren knowledge your fautes one to another, & pray one for another, ẏ ye maye be healed. The prayer of a ryghteous man auayled much, yf it be feruent. Helias was a man in daūger to trybulacion as we are, & he prayed in his prayer, that it myght not rayne. And it rayned not on the earth by the space of thre yeres & syx monthes. And agayne he prayed, and the heuen gaue rayne and ẏ erth brought forth her fruyte, yf any of you erre from the trueth & another conuert hym, let the same knowe, that he which cōuerted the sinner frō goyng a stray out of his waye, shal saue a soule from deth, and shall hyde the multytude of synnes.

¶ The

¶The gospel on ꝑ Mōday in ꝑ crosse dayes. The.xj.chapiter of Luke.B.

IEsus sayde vnto his disciples which of you shulde haue a frende, & shulde go to hym at mydnyght, and say vnto hym/frēde lende me thze loues foz a frēde of myne is come out of the waye to me, and I haue nothynge to set before hym and he within shulde answere and say trouble me not now/ꝑ doze is now shut/and my seruauntes are with me in ꝑ chamber. I can not aryse and gyue thē vnto the. I saye vnto you thoughe he wyll not aryse and gyue him because he is his frēde/yet because of hys importunyte he wolde ryse/& gyue thē as many as nedeth/and I saye vnto you, aske/and it shalbe gyuen you seke and you shall fynde/knocke and it shall be opened vnto you/foz euery one that asketh receyued, and he that seketh fyndeth, and to him ꝑ knocketh shal it be opened. yf ꝑ sonne aske meade of any of you, that is a father/wyl he gyue him a stone Oz if he aske fysshe/wyll he foz a fysshe gyue him a serpēt/Oz yf he aske an egge, wyll ye offre hym a Scozpion/yf ye then whiche are euyll/can gyue good gyftes vnto youre chyldren/how moch moze shall your father of heuē gyue the holy ghost to them that desyre it of hym.

¶The Pystle on the Ascensyon euen. The.iiij.Chappter of ꝑ Actes of the Apostles.G

THe multytude of thē ꝑ beleued were of one herte & of one soule. Also none of them sayde, ꝑ any of ꝑ thynges whych he possessed was hys owne/but had all thynges common/and with great power gaue the Apostles wytnes of the Resurrecyon of our Lozde Jesus Chryst/and greate grace was with them all. Neyther was there any among them that lacked, foz as many as were possessoꝛs of landes oz houses solde them & brought the pryce of the thynges which were solde and layd it downe at the Apostles fete/and distribucyon was made vnto euery man accozdynge as he had nede.

¶The Gospel on the Ascension euen, ꝑ.xbij.chap of Johñ.A

IEsus lyfted vp his eyes to heuen & sayd, father the houre is come, glorifye thy sonne ꝑ thy sonne maye glorifye the As ꝑ hast gyuen hym power ouer all flesshe, ꝑ he shulde gyue eternall lyfe to as many as thou haste gyuen hym. Thys is lyfe eternall ꝑ they myghte knowe the, ꝑ onely very god, & whom ꝑ hast sent Iesus Christ. I haue glorifyed the on the erth. I haue fynyshed ꝑ worke whiche thou gauest me to do, & now glorifye me ꝑ father with thyne owne selfe, w̄ the glory whych I had w̄ the yer the worlde was. I haue declared thy name vnto those which ꝑ gauest me out of ꝑ world. Thyne they were & thou gauest thē me, & they haue kept thy sayenges. Now haue they knowen ꝑ all thynges what soeuer thou hast gyuen me, are of the. For I haue giuen vnto them the wordes, which ꝑ gauest me, & they haue receyued them, and haue knowen surely that I came out from the, & haue beleued ꝑ thou dyddest sende me. I praye for them. I prayed not for the world, but for them which ꝑ hast gyuē me, for they are thyne, & all myne are thyne, and thyne are myne, and I am glorifyed in them. And nowe am I no more in the worlde, but they are in the worlde and I come to the.

¶ The Pystle on the Ascensyon daye. The fyrst Chapyter of ꝑ Actes of the Apostles. A

SAynt Luke which wrote the Actes of the Apostles sayth in the former treatyse (dere frende Theophylus) I haue wryten of all that Iesus began to do, & teache vntyll the daye in the which he was taken vp after ꝑ he thorowe ꝑ holy ghost had gyuen cōmaundemētes vnto the Apostles, whiche he had chosen to whō also he shewed him selfe a lyue after his passyon, by many tokēs apperynge vnto thē fortye dayes, & spake vnto them of the kyngdome of god & gathered them togyther, & cōmaunded them ꝑ they shuld not departe frō Ierusalem, but to wayte for the promyse of the father, whereof ye haue herd of me. For Iohn̄ baptysed w̄ water, but ye shall be baptised with ꝑ holy ghost, and ꝑ win this fewe dayes. When they were come togyther. They asked of hym sayeng. Lorde wylt thou at this tyme

restore

restore agayne the kyngdome to Israell. He sayde vnto them/ it is not for you to knowe ỳ tymes or seasons which the father hath put in his owne power, but ye shall receyue power of ỳ holy ghost which shall come on you. And ye shal be wytnesses vnto me in Jerusalem, and in all Jury, & in Samary, & euen vnto the worldes ende, & whan he had spoken these thynges, whyle they beheldе he was taken vp & a cloude receyued hym vp out of theyr syght, and whyle they loked stedfastely vp to heuen as he went. Beholde two men stode by them in whyte clothynge, whiche also sayd, ye men of Galile. Why stande ye gasynge vp into heuen. This same Jesus whiche is taken vp from you into heuen, shall come, euen as ye haue sene him go into heuen.

¶ The Gospel on the Ascension daye, ỳ .xvj. Cha. of Marke. ¶

After that Jesus appered vnto the eleuen as they sat at meate, & cast in theyr teeth theyr vnbeleue, and hardnes of hert, because they beleued not them, which had sene after his resurrecyon, and he sayde vnto them. Go ye into all the world & preache the Gospell to all creatures: & he that beleueth, and is baptysed shalbe saued, and he ỳ beleueth not shalbe dampned. And these sygnes shall folowe thē that shal beleue in my name they shall caste out deuylles/ and shal speake with newe tonges and shall kyll serpentes, and yf they drynke any deadly thynge, it shall not hurte them, they shall lay theyr handes on the sycke, & they shall recouer. So then when our lorde Jesus had spokē vnto them, he was receyued into heuen, and is set downe on ỳ ryght hand of God, & they wente forth, & preched euery where, And our Lorde wrought with them, and confyrmed theyr prechynge with myracles folowynge.

¶ The Pystle on the Sonday after the Assencion daye ỳ fyrste Pystle of Peter and the .iij. Chappter. B.

Moost dere beloued brethren be ye discrete, and watche in prayers, but aboue all thynges, haue feruent loue amōg you, for loue coueretḥ ỳ multitude of synnes. Be ye harberous one to another, and that wout grudgynge, as euery man hath

receyue the gyft, minister ẏ same one to another as good ministers of the manyfolde grace of god, Yf any man speke, let hym talke as though he spake ẏ wordes of god. if any man minister, let hym do it as of the habilite which god minystreth vnto hym ẏ God in al thynges may be glorifyed thorowe Jesus Christ.

¶ The Gospell on the Sonday after the Assencyon daye ẏ. xvj chapiter of Johñ. D.

JEsus sayde vnto his discipses, when ẏ conforter is come whome I wyl sende vnto you frome the Father, whiche is the spyryte of veryte whiche procedeth of the Father, he shall testifye of me. and ye shall beare wytnesse also, because ye haue bene with me from the begynnyng. These thynges haue I said vnto you because ye shulde not be hurte in your fayth. They shal excommunycat you, ye the tyme shal come that who soeuer kylleth you, wyl thynke ẏ he doth god true seruyce, And suche thynges wyl they do vnto you, because they haue not knowen the Father/nether yet me. But these thynges haue I tolde you ẏ whē ẏ houre is come, ye might remēbre thē ẏ I tolde you so.

¶ The Pystle on Wytson Sonday the. ij. Cha, of the actes of the Apostles. A.

WHen ẏ fyftyth day was come which is Wytson Sōday the Apostles with one accorde were gathered to gyther in one place. And sodenly there came a sounde frome heuen /as it had ben the cōmyng of a myghty wynde, and it fylled all ẏ house where they sate. And there appered vnto thē clouen tonges, as they had bene fyre, and it sate vppon eche of them, and they were all fylled with the holye ghost, and began to speake with other tonges, euen as the spirite gaue them vtteraunce. There were dwellynge at Jerusalem Jewes, deuoute men whiche were of all nacions vnder heuē. When this was noysed aboute, the multitude came to gyther, and were astonyed, because that euerye man herde them speke in his owne tonge, They wondered all and meruayled sayeng amonge them selues, loke are not all these whiche speake of Galyle, and howe

heare

heare we euery man his owne tonge, wherin we were borne: Parthyans / Medes / & Elamites, and the inhabiters of Mesopotamia of Iewry, Capadocia. Pōtus / and of Asia, Phrygia Pamphilia, and of Egipte, and of the partyes of Libia, whiche is beside Sirene, and straūgers of Rome, Iewes / and Proselytes / Gentes / and Arabians / we haue herde them speake with our owne tonges the greate workes of God.

¶ The Gospell on Wytson sonday the .xxiii. chapt. of Johñ E.

IEsus sayd vnto his disciples, yf any man loue me / & wyll kepe my sayinges. My father also wyl loue hym & we wyl come vnto hym / & wyl dwel w̄ him. He ꝑ loueth me not, kepeth not my sayinges, & the wordes which ye heare are not mine but ꝑ father which sente me. This haue I spoken vnto you, beyng yet ꝑsent w̄ you, but ꝑ cōforter whiche is the holy ghost (whom my father wyl ꝑsue in my name) shall teache you all thynges, & bynge all thynges to your remembraunce, what soeuer I haue told you Peace I leaue with you, my peace I giue vnto you not as the worlde giueth, gyue I vnto you, let not your hertes be greued, neyther feare ye, ye haue herde how I sayd vnto you I go & come agayn vnto you / if ye loued me ye wold verely reioyce, because I sayd, I go vnto ꝑ father, for the father is greater then I. And now haue I shewed you before it come ꝑ whē it is come to passe ye myghte beleue. Here after wyll I not talke many wordes vnto you, for ꝑ chefe ruler of ꝑ worlde cōmeth & hath naught in me, but ꝑ the world may knowe ꝑ I loue the father and as the father gaue me cōmaūdement, euen so do I.

¶ The Pystle on the Monday in the Wytson weke the .x. cha. of the Actes of the Apostles. F.

PEter opened hys mouthe and sayde. Jesus commanded vs to preache vnto the people and to testifie, that it is he that is ordeyned of god a iudge of quycke & dead, to him gyueth al ꝑ pheres witnes, ꝑ thorow his name shal receyue remissiō of synnes all ꝑ beleue in him, whyle Peter yet spake these wordes the holy ghost fell on all thē which herde his preachynge And they

of the

of ꝑ circūcision, whiche beleued were astonied as many as came with Peter because that on the gentyls also was shede out the gyfte of the holy ghost, for they herde them speake with tonges and magnyfy god, Then answered Peter can any man forbyd water that these shulde not be baptysed, whiche haue receyued ꝑ holy ghost as wel as we. And he commaunded thē to be baptised in the name of oure Lorde Jesus Christe.

¶ The Gospel on the Mondaye in the Wytson weke the .xiij. Chapiter of Johñ .B.

JEsus sayde vnto a ruler amōge ꝑ Pharyses God so loued the worlde, that he gaue his onely sonne for the entente, that none ꝑ beleue in him shulde perysshe, but shulde haue euerlastyng lyfe, for god sent not his sonne into ꝑ worlde to cōdēne the worlde, but that the worlde thorowe hym myght be saued, he that beleueth on hym shall not be condempned, but he that beleueth not is condempned al redy, because he beleued not in ꝑ name of the onely sonne of God. And this is the condempnacyon. That lyght is come in to the worlde and the men haue loued darkenes more thē light because theyr dedes were euyl for euery man that doth euyl hateth the light, neyther commeth to lyght least hys dedes shuld be reproued but he ꝑ doth the trueth commeth to the lyghte / that hys dedes myght be knowen, howe ꝑ they are wrought in god,

¶ The Pystle on the Tewysday in the Wytson weke the .viij. Chapiter. of the Actes of the Apostles. B.

WHen the Apostles whiche were at Jerusalem herd saye ꝑ Samaria had receyued ꝑ worde of god / they sente vnto thē Peter & Johñ whiche when they were come prayed for thē, that they might receyue thy holy ghost, for as yet he was come on none of them, but they were baptysed onely in the name of Chryste Jesu. Then layed they theyr handes on them and they receyued the holy ghoste.

¶ The Gospel on the tewysday in the Wytson weke the .x. chapiter of Johñ .B.

Jesus

JEsus sayde vnto his discyples. Verely verely I saye vnto you whosoeuer entreth not in by ẏ dore into ẏ shepe folde ** but clymmeth vp some other waye/he is a thefe, & a robber. He that goeth in by the dore, is the shepeherde of ẏ shepe. To this man the Porter openeth the dore, & the shepe here his voyce/& he calleth his owne shepe by name, & he ledeth thē out & when he hath sent forth his owne shepe/he goeth before thē & the shepe folowe hym/for they knowe his voyce/A straūger they wyll not folowe/but wyll flye frō hym/for they know not ẏ voyce of straūgers. This maner of sayeng spake Jesus vnto thē, & they vnderstode not what thīges they were which he spake vnto them. Thā sayd Jesus vnto thē agayne. Verely I say vnto you, that I am the dore of ẏ shepe. All euen as many as came before me are theues & robbers, but ẏ shepe dyd not here them. I am the dore/by me yf any man entre in, he shalbe safe, & shal go in & out, and fynd pasture. The thefe cōmeth not but for to steale/kyll/and destroye I am come that they myghte haue lyfe/and haue it the more habundantly.

¶ The Pystle on the wednysdaye in the Wytson weke. The. ij. Chapyter of the Actes Apostles. ¶

PEter stepte forth with the eleuen, and lyfte vp his voyce & sayde vnto them/ye men of Jewry & all ye ẏ inhabyte Jerusalem, be this knowē vnto you/and w̄ your eares heare my wordes. These are not drōken as ye wene for it is yet ẏ thyrde houre of ẏ day but this is ẏ which was spokē by the prophet Johel. It shall be in ẏ laste dayes (sayth god) of my spyryte I wyll powre out vpō all flesh, & your sonnes, & your doughters shal prophesye, & your yonge men shal se visiōs, & your olde mē shal dreame dreames, & on my seruaūtes/& on my hād maydēs I wyll powre out of my spyrite in those dayes, & they shall prophesy, & I wyll shewe wōders in heuē aboue & tokēs in ẏ earth byneth bloude & fyre & the vapoure of smoke. The sonne shalbe turned into darknes, & the mone into bloude, before ẏ great & notable daye of the Lorde shall come, and the tyme shall come/

that whosoeuer shall call on ỹ name of the Lorde shalbe saued.
¶The Gospel on the Wednysdaye in Wytson weke. The.vj.
Chapiter of Johñ.C

IEsus sayd vnto his disciples & to ỹ cõpany of the Jewes No man can come vnto me, excepte my Father whyche hath sente me drawe hym, & I wyll rayse him vp at ỹ laste day It is wryten in the prophetes, And they shall all be taught of god euery mã whych hath herde & lerned of the father cõmeth vnto me, not that any man hath sene the father, saue he which is of GOD the same hathe sene the father. Uerelye verelye I saye vnto you he that beleueth on me hath euerlastynge lyfe I am the breade of lyfe, your fathers dyd eate Manna in ỹ wyldernes, and are deade. This is the breade which cõmeth frõ heuen, that he which doth eate of it, shuld not dye. I am ỹ lyuing breade which came downe frõ heuen. yf any man eate of thys breade, he shall lyue for euer. And the breade that I wyll gyue is my flesshe, wyych I wyll gyue for the lyfe of the worlde.
¶The Pystle on Trinite Sondaye. The.iiij. Chapyter of the
Reuelacyon of saynt Johñ. I.

I Loked vp & sawe a dore open in heuen, & the fyrste voyce whyche I herde, as were a trompette talkynge with me, whyche sayde, come vp hyther, and I wyll shewe the thynges, which must be fulfylled here after, & immediately I was in the spyryte, & beholde, a seate was put in heuen and one sate on the seate and he that sate was to loke vpon lyke vnto Jasper stone and a Sardyne stone, and there was a rayne bowe aboute the seate, to loke vpon lyke vnto an Emeralde, and about the seate were. xxiiij. Seates, and I sawe on the seates. xxiiij. elders sytynge clothed in whyte raymẽt, and had on theyr hedes Crownes of golde, and out of the seate proceded lyghtenynges, and thõdrynges and voyces, and there were. vij. lãpes of fyre burnynge before the seate / whych are the seuen spyrytes of God and before the seate there was a See of glasse lyke vnto Crystall, and in the myddes of the seate, and round about the seate

were

were.iiij.beastes full of eyes before and behynde,and the fyrst beaste was lyke a Lyon, ỹ secõde beast was lyke a Calfe,& the thyrde beaste had a face as a man, and the fourth beaste was lyke a flyenge Egle,& the.iiij.beastes had eche one of them. vj. wynges about hym,and they were full of eyes within,& they had no rest daye neyther nyght,sayenge,Holy,holy,holy,lorde god almyghty whiche was,& is,& is to come,And when these beastes gaue glory,honoure and thankes to hym that sat on ỹ seate/which lyueth euermore,the.xxiiij.elders fell downe before hym that sat on the trone and worshypped hym ỹ lyueth euer,& cast theyr crownes before the trone sayinge,ỹ arte worthy Lorde to receyue glory,honoure,& power,for ỹ haste created all thynges & for thy wylles sake they are & were created.

¶The Gospell on Trynite sonday.The.iij.Chap. of Johñ.

THere was a man of ỹ pharyses named Nichodemus/ a ruler among the Jewes.He came to Jesus by nyght and sayde vnto hym.Mayster we knowe that ỹ arte a teacher which arte come from god,for no man could do such myracles as thou doest,except god were with hym Jesus answered and sayde vnto hym.Verely verely I saye vnto the,excepte ỹ a man be borne a newe,he can not se the kyngdome of God. Nichodemus sayd vnto hym.How can a man be borne whẽ he is old. Can he entre into his mothers wombe & be borne agayne. Jesus answered.Verely verely I say vnto the,except that a man be borne of water,& of the spyrite,he can not entre into ỹ kyngdome of god.That whych is borne of ỹ flesshe,is flesshe,& that which is borne of the spirite is spirite.Maruayle not ỹ I sayd to the ye muste be borne a newe.The wynde bloweth where he lysteth,and thou heareste hys sounde, but thou canste not tell whẽse he cõmeth,and whether he goeth.So is euery man ỹ is borne of the spyryte.Nichodemus answered & sayd vnto him. How can these thynges be.Jesus answered and sayd vnto him Arte thou a mayster in Jsraell,and knowest not these thynges Verely verely I saye vnto the,we spe ake that we knowe,& te-

lykte ꝑ we haue sene, and ye receyue not our wytnes, yf I haue tolde you erthtly thynges / & ye haue not beleued, howe shuld ye beleue yf I shall tell you heuely thynges. And no man hath ascended vp into heuen, but he ꝑ came downe frome heuen ꝑ is to saye ꝑ sonne of man, which is in heuē. And as Moses lyfted vp ꝑ serpent in wyldernes, euen so muste ꝑ sonne of man be lyfted vp ꝑ no man which beleueth in hȳ perysh but haue eternal lyfe

¶ The Pystle on Corpus Christi daye the fyrst Pystle to ꝑ Corynthyans, and the .xi. Chappter. E

BRethren that whiche I gaue vnto you I receyued of the Lorde / for the Lord Iesus Christ the same nyght in the which he was betrayed toke breade and thanked / and brake / & sayde: take ye & eate ye this is my body which is broken for you This do ye in the remēbraunce of me / after the same maner he toke the cuppe when Supper was done sayenge. This cup is the newe Testament in my bloude / this do as ofte as ye drynke it, in ꝑ remēbraūce of me / for as often as ye shall eate this bread and drynke of thys cup / ye shall shewe the Lordes death, tyll he come. Wherfore who soeuer shall eate of thys breade, or drynke of the cup vnworthely, shalbe gylty of the body and bloude of the Lorde. Let a man therfore examyne hym selfe, and so let hȳ eate of the breade and drynke of the cuppe / for he that eateth & drynketh vnworthely eateth and drynketh hys owne dampnacyon. Because he maketh no dyfference of the Lordes body.

¶ The Gospel on Corpus Christi day. The .vj. cha. of Johñ. I

IEsus sayd vnto his dysciples & to the company of the Iewes, my flesshe is meate in dede / & my bloud is drynke in dede. He ꝑ eateth my flesh, & drynketh my bloud dwelleth in me. And I in him as ꝑ lyuing father hath sent me euē so lyue I by my father, & he ꝑ eateth me shall lyue by me. This is the breade which came frome heuē, not as your fathers haue eatē Manna, and are deade. He that eateth of thys breade shall lyue euer.

¶ The Pystle on the fyrste Sondaye after Trinite Sondaye. The .iiij. Chappter of the fyrst Pystle of Johñ. B

Moost

MOst dere beloued bzethzen God is loue, in thys apered the loue of god to vs warde because that god sent his onely begotten son into the wozlde/that we myght lyue thozowe hym, here in is loue not that we loued God/but that god loued vs. And sente his sonne to make agrement foz our synnes. Derely beloued yf god so loued vs, we oughte also to loue one another/ no man hath sene god at any tyme. yf we loue one another god dwelleth in vs and his loue is perfyte in vs. Here by knowe we that we dwell in hym, and he in vs, because he had gyuen vs of his spyzyte. And we haue sene and do testyfye that ꝑ father sent his sonne, which is the saueour of the wozlde, whosoeuer confesseth that Jesus is the sonne of God/in hym dwelleth god, & he in god. And we haue knowen and beleued the loue that god hathe to vs. God is loue, and that dwelleth in loue/dwelleth in God & god in hym, here in is ꝑ loue perfyte in vs/ꝑ we shuld haue truste in the daye of iudgemẽte/foz as he is/euen so are we in this wozld. There is no feare in loue, but perfyte loue casteth out all feare/foz feare hath payne/fulnes he ꝑ feareth is not perfyte in loue. We loue hym foz he loueth vs fyrst. yf a man sayd I loue god/& yet hateth his bzother, he is a lyer. How can he ꝑ loueth not his bzother, whom he hath se, loue god whō he hath not sene. And thys commaundemente haue we of hym that he which loueth god shuld loue his bzother also

¶ The Gospell on the fyrst Sondaye after Trynite Sondaye.

The.xvj. Chappter of Luke.

IEsus put fozth a parable vnto his disciples saying, there was a certayne ryche mā, which was clothed in purple & fyne raynes, & fared delycyously euery day. And ther was a certayn begger named Lazar⁹ which lay at his gate full of sozes desyrynge to be refresshed wt the crōmes which fell frō the rychmānes bozde. Neuertheles the dogges came & lycked his sozes And it foztuned ꝑ the begger dyed, and was caryed by ꝑ angels in Abzahās bosome. The ryche man also dyed & was buryed/& beinge in hell in tozmētes/he lyft vp his eyes & sawe Abzahā a far

of, and Lazarus in hys bolome & cryed and layd. Father Abra
ham haue mercy on me, & lende Lazarus ỹ he may dyp ỹ typpe
of his fynger in water and cole my tonge, for I am tormented
in thys flambe: but Abraham layde vnto hym (sonne) remem
bre that thou in thy lyfe tyme receyuedeft thy pleasure, & cõtra
ryewyse Lazarus payne. Nowe therfore is he comforted and
thou art punyfhed beyonde all thys, betwene you and vs there
is a great fpace fet, fo that they which wolde go from henfe to
you can not, neyther maye come frõ thens to vs. Then he layd
I pray the therfore father, lende hym to my fathers houfe, for
I haue fyue brethren, for to warne them, left they alfo come in
to this place of tormente. Abraham layde vnto hym, they haue
Moles & the prophetes, let thẽ heare thẽ, & he layd, naye father
Abrahã, but yf one came vnto them from the deade, they wolde
repẽt. He layd vnto hym. yf they here not Moles & the prophe
tes, nether wyll they beleue, though one rofe frõ death agayne.

¶ The Pyftle on the feconde Sondaye after Trynite fondaye

The fyrft Pyftle of Johñ. and the thyrde Chappter. ¶

MEruaple not my brethrẽ though the worlde hate you, we
know that we are tranflated frõ death vnto lyfe becaufe
we loue ỹ brethrẽ. He ỹ loueth not his brother abideth in death
Whofoeuer hateth his brother, is a manfleer and ye knowe ỹ
no mãfleer, hath eternal lyfe abydynge in. Hereby perceyue we
the loue of god in ỹ he gaue hys lyfe for vs. And therfore ought
we alfo to giue our lyues for our brethrẽ. Whofoeuer hath this
worldes good, & feeth his brother haue nede, & fhutteth vp hys
compaffion from him, how dwelleth ỹ loue of god in hym. My
babes let vs not loue in worde, nether in tonge but in dede and
in verỹte.

¶ The Golpell on the feconde Sonday after Trynite fondaye

The. xiiij. Chappter of Luke. ¶

IEfus put forthe a fymilytude to his difciples fayenge. A
certayne mã ordeyned a great fupper & bad many, & fente
his feruaunte at fupper tyme to faye to them that were bydden
come

come, for all thynges are nowe redy, and they all at ones began to make excuse. The fyrst sayd vnto him/ I haue bought a towne and I must nedes go and se it/ I praye ȳ haue me excused. And another sayd. I haue bought fyue yoke of oxen & I go to proue them, I praye the haue me excused. The thyrde sayd. I haue maryed a wyfe & therfore I can not come. And the seruaunt went and brought his mayster worde therof. Then was ȳ good man of the house displeased, and sayd to his seruaunt. Go out quyckely into the stretes, and quarters, & bryng in hyther ȳ poore, and the maymed, and the halte/ and the blynde. And ȳ seruaũt sayd/ lorde it is done as thou commaũdest & yet there is roume And the lorde sayd to the seruaunte, go out into the hye wayes and hedges/ and compell them to come in/ that my house maye be fylled/ for I saye vnto you, that none of these whiche were bydden shall taste of my supper

¶ The Pystle on the thyrde Sondaye after Trynite Sonday

The fyrste pystle of Peter, and the. v. Chapytre. B

BRethren submyt youre selues vnder the myghtye hande of god ȳ he may exalte you, when ȳ tyme is come cast all youre care to hym, for he careth for you. Be sobre & watche for your aduersary ȳ deuyll as a rorynge Lyon walketh about seekyng whom he may deuoure. whō resyst stedfaste in the fayth remembrynge that ye do but fulfyll the same afflyctions, whiche are apoynted to your brethren that are in the worlde, ȳ god of grace whych called you vnto his eternal glory by Chryst Jesus shall his owne selfe after ye haue suffered a litel affliction make you perfyte, shall stable strengthe, and stablyshe you, to hym be glory & dominion for euer. & whyle ȳ worlde endureth. Amen

¶ The gospel on ȳ thyrde sonday after Trinite Sonday. The xv. chapiter of Luke. A.

THe Publycans & the sinners resorted vnto Jesus to heare hym, and the Pharyses and Scribes murmured sayeng. He receiued to his company sinners, & eateth with them. Then put he forth this symylitude to them sayeng. What man of you

hauynge

haupnge an hondzethe shepe, yf he lose one of them, dothe not leaue nyntye & nyne in the wyldernes, and go after that whiche is loste vntyl he fynde him. And whē he hath founde him he putteth him on hys shulders with ioy, and as sone as he commeth home, he calleth to gyther hys louers and neygbours sayeng vnto them reioyse with me, for I haue founde my shepe which was loste, I say vnto you, ꝑ lykwyse ioy shall be in heauen more then ouer nynety & nine iust persons, which nede no repētaūce. Eyther what woman haupnge .x. grotes, if she lose one, dothe not lyght a candel and swepe the house, and seke diligently tyl she finde it And when she hath founde it, she calleth her louers & her neyghbouers sayeng. Reioyse with me, for I haue founde the grote which I had loste, lyke wyse I saye vnto you, ioye is made in ꝑ presēce of ꝑ angles of god ouer one sinner ꝑ repēteth.

¶ The Pistle on the .iiij. Sonday after Trinite sonday The. viij. chapiter to the Romayns. D

BRethren I suppose ꝑ the afflictions of this lyfe are not woxthy of ꝑ glory to come which shal be shewed vpō vs. Also ꝑ feruēt delyre of ꝑ creatures abydeth lokyng whē the sonnes of god shall appere, because ꝑ creatures are subdued to vanyte agaynst theyr wyl but for his wyll whiche subdued thē in hope, for ꝑ very creatures shalbe delyuered frō ꝑ bōdage of corrupcyō, into ꝑ glorious libertie of ꝑ sōnes of god / for we know ꝑ euery creature groneth vnto vs also & trauayleth in payne euen vnto this tyme, not they onely, but euen we also which haue ꝑ fyrste fruytes of the spirite mourne in our selues & wayte for ꝑ adopcyon, and loke for the delyueraunce of our bodyes.

¶ The Gospel on ꝑ .iiij. Sonday after Trinite Sonday. The. vj. chapiter of Luke. E.

IEsus sayde vnto his disciples be ye merciful as your father is merciful. Iudge not and ye shal not be iudged. Cō dempne not, & ye shall not be cōdempned. For gyue & ye shalbe for gyuen. Gyue, & it shalbe gyuē vnto you good measure prest sed downe shaken to gyther & rūnynge ouer shal men gyue vn-

to

to your bosomes. For with what measure ye meate wͭ the same shall mē meate to you agayne. And he put forth a similitude vnto them. Can the blynde lede the blynde, do they not bothe then fall into dytche. The discyple is not aboue his Mayster, euery man shalbe perfecte, yf he be as hys mayster is. Why seyste ye a mote in thy brothers eye, & cōsyderest not ye beame ye is in thyne owne eye/ eyther howe canste ye say to thy brother, brother/ let me pull out ye mote ye is in thyne eye/ when thou perceyuest not the beame ye is in thyne owne eye/ ypocrite cast out ye beame out of thyne owne eye fyrst, and then shalt ye se perfectly to pull out the mote out of thy brothers eye.

¶ The pystle on the.v. Sondaye after Trinite Sondaye. The fyrst pystle of Peter, and the.iij. Chapyter. A

Brethren be ye all of one minde, one suffre wͭ another, loue as brethren/ be petyfull, be courteous, not rēdrynge euyll for euyll, neyther rebuke for rebuke. but contrarywyse, blysse, remēbrynge ye ye are therunto called, euen that ye shuld be heyres of blessynge yf any man longe after lyfe, and loueth to se good dayes, let hym refrayne hys tonge from euyll & his lyppes that they speke not gyle. Let hym eschewe euyl & do good, let hȳ seke peace & ensue it, for the eyes of our Lorde are ouer ye rightuous & his eares are opened vnto theyr prayers, but the feare of oure Lorde beholdeth them ye do euyll. More ouer who is he ye wyl harme you, yf ye folowe ye which is good. Not wͭstanding happye are ye, yf ye suffre for tyghtwysnesses sake, ye and feare not thoughe they seme terryble vnto you/ neyther be troubled/ but but sanctifye our lorde god in your hertes.

¶ The Gospell on the.v. Sondaye after Trinite sonday. The v. Chapyter of Luke. A

When the people presed vnto Jesus, to heare the worde of god, he stode by ye Lake of Genezareth & sawe two shyppes standynge by the lakes syde, but the fysshermen were gone out of thē, & were wasshynge theyr nettes & he entred into one of the shyppes which pertayned to Symon & prayed him ye he

wolde thruste out of a lytell from the lande, & he sate downe & taught the people out of the shyp when he had left speakynge, he sayde vnto Symon/ launche out into the depe/and let slype youre nettes to make a draught & Symon answered and sayde to hym/mayster we haue laboured all nyght & haue taken nothynge, neuerthelatter at thy worde, I wyll lose forthe the net, and when they had so done, they incloséd a greate multytude of fyshes and theyr net brake, but they made sygnes to theyr felowes, which were in the other shyppe þ they shuld come & helpe them & they came, & fylled bothe the shyppes that they sonke agayne. When Simon Peter sawe that he fell downe at Jesus knees sayenge. Lorde go from me for I am a synfull mā for he was vtterly astonyed, and al that were with hym, at þ draught of fysshe whiche they toke/ & so was also James and Johñ the sónes of zebede, which were partenars wt Symon, Jesus sayd vnto. Symon feare not frō henseforth þ shalte catche mē, & they broughte the to lande, and forsoke all and folowed hym.

¶ The Pystle on the .vj. Sondaye after Trynite Sondaye, þ .vj. Chappter to the Romayns. A

BRethren remēbre ye not þ all we whiche are baptysed in the name of Jesus Chryst are baptysed to dye wt him, we are buryed wt hym by baptyme, for to dye. þ lykewyse as Chryst was rayséd vp from death by the glory of þ father euen so we also shulde walke in a new lyfe for yf we be grafte in death lyke vnto him, euen so must we be in the resurrecyō. This we must remēbre þ our olde man is crucyfyed wt hym also, that the body of synne myght vtterly be destroyed þ hēseforth we shuld not be seruaūtes of synne, for he þ is dead, is iustified frō sinne. Wher fore yf we be dead wt Chryst, we beleue þ we shall lyue with hym remēbryng þ Chryst ones rayséd frō death dieth no more, death hathe no more power ouer hym, for as touchynge þ he dyed, he dyed cōcernynge synne, ones. And as touchyng þ he lyueth, he lyueth vnto God. Lykewyse Imagē ye also, þ ye are dead cōcernig synne, but are a lyue vnto god thorow Jesu Chryst our lorde

The

¶ The Gospel on the. vij. sondaye after Trinite Sonday. The vj. chapiter of Mathew. ¶

IEsus sayd vnto hys dysciples verely I saye vnto you except your ryghtwysenes, excede ỹ ryghtwysenes of ỹ scribes, & pharyses, ye can not entre into ỹ kyngdome of heuen, ye haue herde it was sayde vnto thẽ of olde tyme. Thou shalt not kyll, for whosoeuer kylleth shall be in daunger of iudgemente, but I saye vnto you. who soeuer is angry w̃ his brother shall be in daunger of iudgement. Who soeuer sayth vnto hys brother Racha, shall be in daũger of coũcell. But whosoeuer sayth thou foole, shalbe in daunger of hell fyre. Therfore when thou offereste thy gyfte at the Aulter, & there remẽbreste ỹ thy brother hath oughte agaynste the/leue there thyne offerynge before the Aulter, and go thy way fyrst and be reconeyled to thy brother. and then come and offre thy gyfte.

¶ The Pystle on the. vij. sondaye after Trinite sondaye. The vi. Chappter to the Romaynes. ¶

BRethren I wyll speke grosely because of the Infyrmyte of your flesshe/as ye haue gyuen your membres seruaun tes to vnclennes & iniquyte from iniquite vnto iniquite/euẽ so nowe gyue your mẽbres seruauntes vnto ryghtwysenes, ỹ ye maye be sanctifyed, for when ye were ỹ seruauntes of synne, ye were not vnder ryghtwysenes. What fruyte had ye thã in two thynges/wherof ye are now ashamed, for the ende of two thinges is death. But now are ye deliuered from synne, and made ỹ seruaũtes of God, & haue your fruyte ỹ ye shuld be sanctified & the euerlastynge lyfe, for ỹ rewarde of synne is death but eternal lyfe is the gyfte of God thorow Iesus Christe our Lorde.

¶ The Gospell on the vij. Sondaye after Trynite Sondaye. The. viij. Chapiter of Marke. ¶

WHen there was very gret company with Iesus & they had nothynge to eate Iesus called his disciples to hym/ and sayde vnto thẽ. I haue compassion on this people by cause they haue bene nowe with me thre dales. and haue nothing to

eate, and yf I shulde sende them awaye fastynge to theyr owne houses, they shulde faint by ꝑ way, for diuers of thē came from farre. And his disciples answered him, where shulde a mā haue bread here in ꝑ Wyldernes to satisfye these. And he asked them how many Loues haue ye? They sayde, seuen, And he cōmaunded the people to syt downe on the ground, and he toke ꝑ, seuē loues, gaue thankes, brake, & gaue it vnto his disciples to set before them, and they dyd set thē before the people and they had a fewe smale fysshes and he blessed them & cōmanded them also to be set before them, & they dyd eate and were suffysed, & they toke vp of ꝑ broken meate ꝑ was left. vij. baskettes full, & they ꝑ did eate, were in nōbre about foure thousand & he sent thē away

¶ The Pystle on the. vij. sondaye after Trinite sondaye the. viij. chapiter to the Romayns, C.

BRethren we are nowe detters, not to the flesshe, to lyue after ꝑ flesshe, for yf ye lyue after ꝑ flesshe ye muste dye, but if ye mortify ꝑ dedes of ꝑ bodye through helpe of ꝑ spirite, ye shall lyue, for as many as are led by ꝑ spirite of god, they are the sonnes of God, for ye haue not receyued the spirite of bondage to fere any more, but ye haue receyued ꝑ spirite of addicīō wherby we crye. Abba father. The same spyryte certifyed oure spiryte ꝑ we are the sonnes of god. If we be sonnes, we are also the heyres, the heyres I meane of God, and heyres annexed and togyther with Christ.

¶ The gospel on the. viij. sondaye after Trynite sondaye. The viij. Chappter of Mathewe. C

IEsus sayd vnto his disciples. Beware of false prophetes whiche come to you in shepes clothynge, but inwardely they are rauenynge wolues, ye shal knowe them by theyr fruytes. Do mē gather grapes of thornes, or fygges of brzers euen so euery good tree bryngeth forth good frute, but a corrupte tree bringeth forth euyl fruyt, a good tree can not bryng forth bad fruyt, nor yet a bad tree can bryng forth good fruyt euery tree that bryngeth not forth good fruite, shall be hewen downe

and

and cast into the fyre, wherfore by theyr fruetes ye shall knowe them. Not all they that saye vnto me. Mayster, mayster, shall enter in to ỹ kyngdome of heuen, but he ỹ doth my fathers wyl whiche is in heauen he shall entre into ỹ kyngdome of heuē.

¶ The Pystle on the.ix. Sōday after Trinite lōday, the fyrste Pystle to the Corynthians ℭ the.x. Chapiter. B.

BRethren we may not lust after euel thiges, as they lusted Nether be ye worshippers of Idolles as were some of them accordyng as it is wryten. The people sat downe to eate and drinke ℭ rose vp agayne to play. Neyther let vs commyt fornicacion as some of them committed fornicacion, and were destroyed in one day. xxiij. thousād. Nether let vs tēpte Christe as some of them temptted, ℭ were destroyed of serpentes. Neyther murmure ye as some of thē murmured / ℭ were destroyed of the destroyer. All these thynges happened vnto them for ensamples and were wrytten to put vs in remembraunce, whome ỹ endes of ỹ worlde are come vpon, Wherfore let him ỹ thinketh he stādeth, take hede lest he fal. There hath none other tēptacīō taken you, but suche as folowyth ỹ nature of man but god is faythful, which shall not suffre to be tēpted aboue your strēgth but shal in ỹ middes of ỹ tēptation make a waye to escape oute.

¶ The Gospel on the.ix sonday after Trinyte sonday the.xvi. Chapiter of Luke. I.

IEsus put forth a symylitude vnto his disciples sayeng. There was a certaine ryche mā whiche hade a bayly that was accused vnto him, that he had wasted hys goodes, and he calledhym / and sayde vnto him. Howe is it that I here this of the Gyue accomptes of thy baylyshyppe, for thou mayste be no longer bayly, The bayly sayde within him selfe / what shall I do / for my mayster wyll take awaye from me the baylyshyp. I can not dygge, and to beg, I am a shamed I wot what I wyl do, ỹ when I am put out of the baylyshyp, they maye receyue me in to theyre houses. Then called he al his maysters dette. ℭ sayde vnto ỹ fyrst howe muche owest thou vnto my mayster

,and he sayde an houndreth tonnes of oyle,and he sayd to him, take thy byl, and sit downe quyckly & write.l. Then said he to a nother, what owest thow? & he sayde an houndreth quarters of wheate:he sayde vnto him, take thy byl & wryte foure score, & the lorde commanded the vniust bayly / be cause he had done wysely, for ỹ chyldren of this world are in theyr kynde wyser then ỹ children of lyght. And I saye vnto you,make your frendes of ỹ wycked Mammon, ỹ when ye shal departe, they may receyue you into euerlasting habytacions.

¶ The Pystle on the.x. Sonday after Trinite sonday the fyrst Pystle to the Corynthyans the.xij. Chapiter. A.

BRethren ye know that ye were gentyles, and went your wayes vnto dõme Idoles, euẽ as you were led, Where fore I declare vnto you,ỹ no man spekynge in ỹ spirite of god, defyeth Jesus. Also no man can say that Jesus is the lorde, but by the holy ghost. There are dyuersities of gyftes verely, yet but one spirite,& there are dyfferences of admynistracyons, & yet but one Lorde. And there are dyuers maners of operacyons, & yet but one God, whiche worketh al thynges that are wrought in all creatures. The gyftes of the spirite are gyuen to euery man to profete ỹ cõgregaciõ. To one is gyuẽ thorowe the spirite,the vtteraunce of wysdome, to another is gyuen the vtteraunce of knowledge,by ỹ same spirite to a nother is gyuẽ Faythe,by the same spyrite,to another the gyftes of healynge, by ỹ same spirite,to another power to do myracles, to another prophesye,to another iudgement of spirites,to another the interpretacyon of tonges,And these all worketh euẽ ỹ selfe same spirite,deuydynge to euery man seueral giftes,euen as he wyll.

¶ Th Gospel on the.x. Sonday after Trinite Sonday the.xix. chapiter of Luke. F.

WHen Jesus came nye vnto Jerusalem,he beheldc ỹ cytye,& wepte on it sayenge,yf thou haddest knowẽ those thynges * * which belonge vnto thy peace euen at this tyme.but now are they hyd from thyne eyes,for ỹ dayes shal come vpõ ỹ that

the enemyes shall caste a banke aboute the, & cõpasse the roũde and kepe the in on euery syde, & make the euen with ỹ grounde with thy chyldren which are in the, & they shall not leaue in the one stone vpon another/because thou knewest not the tyme of thy vysitacyon/& he went into ỹ temple & began to cast out thẽ that solde therein, and them that bought, sayẽg vnto thẽ, It is writtẽ my house is ỹ house of prayer, but ye haue made it a den of theues &, he taught dayly in the temple.

¶ The Pystle on the .xj. Sonday after Trinite Sonday, the fyrste Pystle to the Corynthyans the .xv. Chapyter. A.

BRethren as pertaynynge to the Gospel which I preached vnto you/which ye haue also accepted, & in ỹ which ye cõ-
* * tynue/by whiche also ye are saued. I do you to wyte after what maner I preched vnto yon yf ye kepe it, excepte ye haue beleued in vanite, for fyrst of al I delyuered vnto you ỹ which I receyued how ỹ Chryst dyed for our synnes, agreyng to that scryptures, and ỹ he was buryed / ỹ he arose agayn the thyrde day/accordyng to the scriptures/& ỹ he was sene of Ceyphas, than of the .xij. After that he was sene of mo thã fyue hõdreth brethrẽ at ones of whiche many remayne vnto this daye, and many are fallẽ a slepe / after ỹ appered he to Iames, then all ỹ Apostles / & laste of all he was sene of me as of one that was borne out of due tyme for I am ỹ least of all ỹ Apostles, which am not worthye to be called an Appostle, be cause I persecuted the congregacion of god, but by ỹ grace of god/I am ỹ I am/ & his grace whith is in me was not in vayne.

¶ The Gospel on ỹ .xj. Sonday after Trinite Sonday. The. .xviij. chapiter of Luke. A.

IEsus put forth this symilitude/vnto certayne which trusted in them selues ỹ they were perfecte & despysed other Two men wente vp into the Temple to praye/the one a Phary se, and the other a Publycan/The pharyse stode and prayed thus with hym selfe. God I thãke the that I am not as other men are, extorcioners vntrust, adulterers/or as this Publycan.

lycan. I faste twyse in the weke/ I gyue the tyth of all that I possesse. And the Publycan stode a farre of, & wold not lyfte vp his eyes to heuen/but smote hys brest sayenge. God be mercyful to me sinner. I tell you this mā departed home to his house iustifyed more then the other/for euery man that exalteth hym selfe shalbe brought lowe & he ẏ hūbled him selfe shalbe exalted

¶ The Pystle on the.xij.sondaye after Trinite Sondaye, The ij. Pystle to the Corynthyans the.iij.Chapyter. A

BRethren such trust haue we thorow Christ to god ward not ẏ we are sufficient of our selues to thynke any thyng as it were of our selues/but our ablenes cōmeth of god, which hath made vs able to mynister the newe testament/not of ẏ letter but of the spirite, for the letter kylleth, but the spirite gyuteh lyfe/yf the ministracyon of deth thorow the letters fygured in stones was glorious, so ẏ the chyldren of Israell coulde not beholde the face of Moyses for ẏ glory of his coūtenaunce which glorye neuertheles is done awaye, why shall not the ministracion of the spyrite be moch more glorious, for yf ẏ ministrynge of condēpnacyon be glorious, moche more dothe the ministracyon of ryghtwesnes excede in glorye.

¶ The Gospell on the.xij.sondaye after Trinite sondaye. The vij.Chapyter of Marke. D

IEsus departed from the costes of Tyre, & came by Sydō vnto the see of Galyle thorowe the myddes of the Costes of tenne Cytyes, & they brought vnto hym one that was deafe & domme, & prayed him to laye his hande vpon hym, & he toke hym asyde from the people & put his fyngers in his eares, and dyd spyt & touched his tonge, & loked vp to heuen and syghed & sayde vnto him, Ephara, ẏ is to saye be opened, & strayt way his eares were opened/& the strynge of his tonge was losed, & he spake playne, & he cōmaunded them ẏ they shulde tell no mā but ẏ more he forbade thē in so miche ẏ more a great deale the publysshed, sayeng. He hath done al thinges wel/& hath made both the deafe to hear, and the domme to speke.

¶ The

¶ The Pyſtle on the.xiij.ſondaye after Trynyte ſondaye. The thyrde chappter to the Galathyans. ¶

BRethren to Abrahā & his ſede were ỹ promyſes made he ſayth not/in ỹ ſedes as in many, but in thy ſede as is in one which is Chriſt. This I ſay ỹ the lawe which began afterwardes/beyonde.iiij.hondreth & .xxx. yeres doth not diſanul ỹ teſtamēt that was cōfyrmed afore of god vnto Chriſte warde to make ỹ promyſe of none effecte/for yf ỹ inheritaūce come of the lawe/it commeth not of promyſe but god gaue it to Abraham by promyſe/wherfore then ſerueth ỹ lawe/ỹ lawe was added becauſe of trāſgreſſion (tyl ỹ ſede came to which ỹ promyſe was made) & it was ordened by Angels in ỹ hande of a mediatour. A mediatour is not a mediatour of one/but god is one/is the lawe then agaynſt the promyſe of god? God forbyd howbeit yf there had ben a lawe gyuen, which coulde haue gyuē lyfe/then no doute ryghtwyſenes ſhulde haue come by the lawe/but the ſcrypture cōcludeth all thynges vnder ſynne that ỹ promys by the fayth of Jeſus Chriſt ſhulde be gyuen onto thē that beleue. ¶ The Goſpell on the.xiij. ſondaye after Trinite ſondaye. The x. Chappter of Luke. ℣

IEſus ſayde vnto his diſciples, happy are ỹ eyes/which ſe ỹ ye ſe. For I tell you ỹ many pphetes & kynges haue deſyred to ſe thoſe thinges which ye ſe, & haue not ſene thē & to hear thoſe thinges which you heare & haue not herde thē & beholde a certayne lawer ſtode vp/& tēpted hi ſayeng. Maiſter what ſhal I do to inheryte eternal lyfe? He ſayd vnto hym what is wrytē in ỹ lawe? how redeſt ỹ and he anſwered & he ſayd. Loue thy lord god w̄ all thy hert and w̄ al thy ſoule, & with al thy ſtrēgth & with al thy mynde, & thy neyghbour as thy ſelfe. And he ſayde vnto hi, ỹ haſt anſwered ryght this do and ỹ ſhalt lyue, he wyllyng to iuſtifye him ſelfe ſayd vnto Jeſ⁹, who is then my neyghbour. Jeſus anſwered & ſayd. A certayne man deſcēded frō Jeruſalē into Jerico, & fell into ỹ handes of theues which robued hym of his raymēt, & woūded him & departed leuyng hi halfe

dead and by chaũce there came a certayne preste ẏ same way, & whẽ he sawe him he passed by, & likewyse a Leuite, whẽ he was come nye to ẏ place/went & loked on hym, and passed by. Then a certayne Samarytane as he iornyed came nye vnto hym, & when he sawe hym had cõpassyon on him, & went to him & boũde vp his woundes, & powred in oyle and wyne, & put hym on his owne beaste, & brought hym to a comon in, & made prouisiõ for hym, & on ẏ morowe when he departed, he toke out .ij. pens and gaue them to the hoste, & sayde vnto him take cure of hym & what soeuer ẏ spendest more, when I come agayn, I wyl recõpẽce ẏ. Which now of these thre, thynkest ẏ, was neyghbour vnto hym ẏ fell into theues handes. And he sayde he ẏ sheweth mercy on hym. Then sayd Jesus vnto him go & do ẏ lykewyse.

¶ The Pystle on the .xiiij. Sonday after Trynite Sonday, ẏ v. Chapiter to the Galathyans. C

Brethrẽ walke in ẏ spyrite & fulfyll not ẏ lustes of ẏ flesche for ẏ flesche lusteth contrary to the spyrite & the spirite cõ- * * trary to ẏ flesche. These are cõtrary one to ẏ other, so ẏ ye can not do ẏ which ye wolde, but & yf ye be led of ẏ spirite then are ye not vnder the lawe. The dedes of the flesch are manifest which are these, aduoutrye/fornycacyon/vnclennes/wantonnes ydolatry/wytche crafte/hatred/variaũce, zele wrath/strife sedycyon/sectes/enuyenge/murther/dronkẽnes/glotony/and such lyke/of the whiche I tell you before/as I haue tolde you in tyme past, ẏ they which cõmit such thynges shal not inherite the kyngdome of god. But the fruyte of the spyrite/is loue, ioy peace/longe sufferynge/gentylnes, goodnes, faythfulnes/mekenes, temperancy. Agaynst such there is no lawe. They ẏ are Christes, haue crucyfied the flesche w̃ the appetytes and lustes.

¶ The Gospell on the .xiiij. sonday after Trinite sonday. The xvj. Chapyter of Luke. A

As Jesus went to Jerusalem he passed thorow Samaria & Galyle, & as he entred into a certayne towne or castell, there met hym ten men ẏ were lepers which stode a far of

and

and put forth theyr voyces & sayd. Jesu maister haue mercy on vs. When he sawe them, he sayde vnto them, go & shewe youre selues to the prestes. & it chaunced as they went they were clensed, & one of them, when he sawe ỹ he was clensed, turned backe agayne & with a loud voyce praysed god, & fell downe on his face at hys fete and gaue hym thankes, & the same was a Samaritane. And Jesus answered & sayd, are there not ten clensed but where are those .ix. There are not founde that returned agayn to gyue god prayse saue onely thys straunger, & he sayde vnto hym, aryse and go thy waye thy fayth hath made the hole.

¶ The Pystle on the .xv. sondaye after Trinite Sondaye. The v. Chappter to the Galathians. ℣

BRethren yf we lyue in ỹ spyrite, let vs walke in ỹ spirite. Let vs not be vayneglorious prouokynge one another, & enuyenge one another. Brethrē yf any man be fallen by chaūce into any faute, ye which are spirituall helpe to amende hym in spirite of mekenes, consyderynge thy selfe, lest thou also be tēpted, beare ye one anothers burthen, & so fulfyl ỹ lawe of Chryst. yf any mā seme to hym selfe ỹ he is somwhat when in dede he is nothyng, ỹ same deceyueth hym selfe in his ymagynacyō. let euery man proue his owne worke, and then shall he haue reioycynge in his owne selfe, and not in another, for euery man shall beare hys owne burthen, let hym ỹ is taught in ỹ worde mynister vnto hym ỹ teacheth hym in all good thynges, be not deceyued god is not mocked, for whatsoeuer mā soweth, ỹ shal he repe. He ỹ soweth in his flesh, shal of ỹ flesh repe corrupcyō, he ỹ soweth in spirite, shal of ỹ spirite repe lyfe euerlastyng. Let vs not be wery of wel doynge, for whē ỹ tyme is come we shal repe wout werynes. While we haue therfore tyme let vs do good vnto al mē & spetially vnto thē which ar of yhousehold of faith.

¶ The gospell on the .xv. sonday after Trinite Sondaye. The vj. Chappter of Mathewe. ¶

JEsus sayd vnto hys disciples ỹ no mā can serue two masters for eyther he shall hate the one and loue the other/

or els he shall lene to the one, and despyse the other, ye can not serue god and mammon. Therfore I saye vnto you, be not carefull for your lyfe, what ye shall eate, nor what ye shall drynke, nor yet for your body, what ye shal put on, is not the lyfe more worth then meate, & the body more of value then rayment: beholde ꝑ foules of ꝑ ayre for they sowe not, neyther repe nor yet cary into the barnes & yet your heuenly father fedeth them, are ye not muche better then they: whyche of you thoughe he toke thought therfore, coulde put one cubit vnto his stature: & why care ye then for rayment: Consydre the lylies of the felde, howe they growe. They labour not neyther spynne, & yet for all that I say vnto you, ꝑ euen Salomon in all his royaltye was not arayed lyke vnto one of these. Wherfore yf God so clothed the grasse, which is to daye in ꝑ felde, & to morowe shalbe cast into the furnesse, shal he not much more do ꝑ same vnto you, O ye of lytell fayth: Therfore take no thought sayeng. What shall we eate or what shall we drynke, or wherw̄ shall we be clothed, after all these thynge seke the gentyls, for your heuēly father knoweth ꝑ ye haue nede of al these thynges, but rather seke ye fyrst the kyngdome of heuen and the ryghtewysenes therof, and all these thynges shalbe mynistred vnto you.

¶ The Gospell on the .xvj. sondaye after Trinite sonday. The thyrde Chapyter to Ephesians. B

Saynt Paule wrote vnto ꝑ Ephesians sayeng. I desyre you ꝑ ye faynte not because of my tribulacyons for youre sakes which is your prayse for this cause I bowe my knees vnto the father of our lorde Jesus Chryst, whiche is father ouer all ꝑ is called father in heuen & erth, ꝑ he wolde graunt you accordyng to ꝑ ryches of hys glory, ꝑ ye maye be strenghted w̄ myght by his spyryte in ꝑ inner man, ꝑ Chryst maye dwell in your hertes by fayth, ꝑ he beynge roted & groūded in loue, myght be able to cōprehend w̄ all sayntes, what is ꝑ bredeth, & length, deepth, & heygth, & to know what is the loue of Chryst, which loue passeth knowledge ꝑ ye myght be fulfylled w̄ al maner of fulnes,

which

whiche cōmeth of god, vnto hym ẏ is able to do excedynge haboūdantly aboue all ẏ we axe or thynke accordyng to ẏ power that worketh in vs, be prayse in the congregacyons/ by Jesus Christ, thorowout all generacions from tyme to tyme. Amen.

¶The gospel on the.xvij.sondaye after Trinite sondaye. The vij.Chapiter of Luke.B

IEsus went into a cytye called Naim, & many of his disciples went w̄ him & much people, when he came nye vnto the gate of ẏ cytye, beholde there was a dead man caryed oute/ which was the onely sonne of his mother & she was a wydow and much people was with her, & when Jesus sawe her he had compassyon on her & sayd vnto her wepe not and he went and touched the coffyn, & they ẏ bare him stode styl, & he sayd yonge man I say vnto the aryse & the dead sat vp and began to speke, and he deliuered him to his mother & there came a feare on thē all, and they glorysyed God sayenge, a great Prophet is rysen amonge vs and God hath visited hys people.

¶The Pystle on the.xvij.sondaye after Trynyte sonday. The iiij.Chapyter to the Ephesians.A

BRethren I which am in bondes for ẏ lordes sake exhorte you ẏ ye walke worthy of the vocacion wherwith ye are called in al humblenes of mynde, & mekenes, & longe sufferyng forbearynge one another, thorow loue/ & that ye be dilygent to kepe the vnyte of ẏ spyrite in the bonde of peace, beynge one body & one spirite, euē as ye are called in one hope of your callīge Let there be but one lord, one fayth, one baptyme, one god and father of all, whiche is aboue all/ thorowe all. And in you all, which is blessed in the wordes of wordes. Amen.

¶The Gospell on the.xvij,sondaye after Trinite sonday. The xiiij.Chapyter of Luke.A

WHen Jesus wente into the house of one of the chyefe pharyses to eate breade on the Saboth daye/ and they watched hym and beholde there was a man before hym which had the dropsye, and Jesus answered & spake vnto ẏ lawers & pha-

& Jesus answered & spake vnto ỹ lawers / & Pharyses sayeng it is lawful to heale on ỹ Sabboth day & they helde their peace, & he toke him & healed him & let him go, & answered thē sayeng. Whiche of you shall haue an Asse or an oxe fallen in to a pyt / & wyl not strayte way pull hi out on ỹ Sabboth day? & they coulde not answere him agayne to ỹ. He put forth a similitude to ỹ gestes when he marked howe they preased to ỹ hyest roumes / & sayde vnto thē, whē ỹ arte bydden to a weddynge of any mā syt not downe in ỹ hiest roume, lest a more honourable mā thē thou be bydden of him / & he ỹ bad both him & the / come & saye to ỹ: giue this mā roume & thou thē begyn with shame to take ỹ lowest roume / but rather whē ỹ art biddē, go & syt in ỹ lowest roume that when he ỹ bad ỹ cōmeth / he maye say vnto ỹ: frēde syt vp hyer. Then shalte ỹ haue worshyp / in ỹ presence of them ỹ sit at meate with the, for who soeuer exalteth hi selfe / shalbe broughte lowe / & he ỹ humbleth him selfe shall be exalted.

¶ The Pystle on ỹ. xviij. Sonday after Trinite sonday the. j.

Pystle to the Corynthyans, and the fyrst Chappter. A.

BRethren I thanke my god alwayes on your behalfe for the grace of god whiche is gyuen you by Jesus Chryste / that in al thinges ye are made ryche by him, in al lernynge & in al knowlege euē as ỹ testimony of Jesus Chryst was cōfyrmed in you / so ỹ ye are behynde in no gyft, & waite for ỹ apperyng of our lorde Jesus Chryst whiche shall strēgth you vnto ỹ ende ỹ ye may be blamelesse in the day of our lorde Jesus Chryste.

¶ The Gospel on the. xviij. sonday after Trinite sonday ỹ. xxi.

Chappter of Mathewe. D.

THe Pharises wēte vnto Jesus / & one of thē which was a doctoure of the lawe / asked hym a questyon / temptyng hi and sayeng Mayster whiche is the great cōmaundemente in ỹ lawe Jesus said vnto him ỹ shalte loue thy lorde god w̄ al thine harte, with al thy soule & w̄ al thy mynde / this is ỹ fyrst and the greteste cōmaundemēt & there is an other lyke vnto this. Thou shalt loue thy neyghboure as thy selfe. In these two cōmaūdementes

mentes hange all ỹ lawe and prophetes. Whyle the Pharyses were gathered togyther Jesus asked thẽ sayeng. What thynke ye of Christ. Whose sonne is he, they sayd vnto hym ỹ sonne of Dauyd He sayd vnto them. Howe then doth Dauyd in spirite cal hỹ lorde sayeng, The lorde sayd to my lord/syt on my right hãde tyl I make thyne enemyes thy fote stoles/yf Danyd called hi lorde/how is he then hys sonne/& none of thẽ coulde answere hym agayne one worde. Neyther durste any man frome that daye forth aske hym any mo questyons.

¶ The Pystle on the xix. lõday after Trinite sonday ỹ. iiij. chapto the Ephesians. E.

BRethren be ye renued in ỹ spirite of youre myndes & put on ỹ new man which after ỹ ymage of god is shaped in right wysenes, & true holynes. Wherfore put away lyenge and speake euery mã truth vnto his neyghbour, for as moch as we are mẽbers one of another be angry, but sine not, let not ỹ son go downe vpon your wrath, gyue no place vnto ỹ backbiter let hỹ ỹ steale stele no more, but let hi rather labour w̃ hys handes some good thyng ỹ he may haue to gyue vnto hi that nedeth.

¶ The Gospel on the xix. sonday after Trinite sonday/the xix. Chapiter. of Mathewe. A.

IEsꝰ entred in ỹ shyp & passed ouer & came into hys owne citye, & beholde they brought vnto hym a man sycke of ỹ palsey, lyeng in his bed, & whẽ Jesus sawe theyr fayth, he sayd to the sicke of ỹ palsey, sonne be of good chere, thy synnes are forgyuẽ the, & beholde certayne of ỹ scrybes sayd in thẽ selfe he blaspemeth, & whẽ Jesus sawe thyr thoughtes he sayd wher fore thynke you euyll in your hertes/whether is easyer to say thy sinnes are forgyuen the, or to say arise & walke/ That ye may knowe, that ỹ sõne of man hath power to forgyue sines in earth, then sayd he vnto the sycke of the palsey aryse, take vp thy bed & go home to thy house. And he arose & departed to his house, and when the people sawe it they meruayled & glorified god, whiche had gyuẽ suche power to men.

The

¶ The Pystle on ỳ .xx. sonday after Trinite sonday. The. v. cha. to the Ephesyans. D.

BRethren take hede that ye walke cyrcũspetly, not as foles but as wyse, redeminge the tyme, for the dayes are euyl, wherefore be ye not vnwyse, but vnderstande what the wyl of the lorde is, & be not dronke with wyne, wherin is excesse/ but be fulfylled with ỳ spirite, spekynge vnto your selues in Psalmes & Hymnes, & spirytuall songes, syngynge & makynge melody to ỳ lorde in your hertes, giuinge thankes alwayes, for al thinges in the name of our Lorde Jesus Christ to god ỳ father, submyttyng your selues one to a nother in the feare of god.

¶ The Gospel on ỳ .xx. sonday after Trinite sonday. The. xxij. chapiter. of Mathew. A.

IEsus sayed vnto his disciples. The kyngdome of heuẽ is lyke vnto a certayne kinge, which maryed his sonne and sent forth his seruaũtes to call them ỳ were byd to ỳ weddyng, & they wolde not come. Agayn he sent forth other seruanntes, sayeng, tell them whiche are bidden, beholde I haue prepared my dyner, myne oxen and my fatlinges are kylled, & al thinges are redy, come vnto the Maryage. They made lyght of it and wente their waies: one to his ferme place, another aboute his marchaundyse, the remenaunt toke his seruauntes & intreated them vngoodly & slewe them, when ỳ kyng herde that: he was wroth, & sent forth his warrers & destroyed these murtherers/ and brent vp theyr cytye/ then sayd he to his seruaũtes/ ỳ weddynge was prepared: but they which were bydden therto were not worthy. Go ye therfore out into ỳ hygh wayes, & as many as ye fynde byd them to mariage, the seruauntes went out in to ỳ hygh wayes/ & gathered togyther as many as they coulde fynde bothe good and bad/ & the weddynge was furnysshed wt gestes. The kynge came in to beholde his gestes & spyed there a man which had on a weddinge garmẽt, & sayd vnto him: frẽde how camest ỹ in hyther/ & hast not on a weddynge garmente, & he was euẽ speches. Then sayd ỳ kynge to his mynisters, take

and

and bynde him hāde & fote & cast him into vtter darknes, there shall be wepynge and gnasshynge of teche, for many are called and fewe be chosen.

¶The pystle on the.xxj. Sondaye after Trinite sondaye. The vj. Chappyter/to the Ephesyans. B

My brethren be stronge in the lorde, & in the power of his myght, put on the armour of God, ẏ ye maye stande sted-fast agaynst the craftye assautes of ẏ deuyl/for we wrestle not agaynst flesch & bloud, but agaynst rule against power against worldly rulers of the darknes of this world, agaynst spiritual wickednes, for heuēly thinges. For this cause take vnto you ẏ armour of god, ẏ ye may be able to resyst in ẏ euyl day & to stā de perfect in all thynges. Stāde therfore & your loynes gyrde about w̄ veryte hauynge on ẏ breste plate of ryghtwesenes & shodde w̄ showes prepared by ẏ gospell of peace, aboue all take to you the shylde of fayth, wherwith ye may quence al the fyre dartes of the wycked, and take the helmet of saluacyon, & the swerde of the spirite, whiche is the worde of god.

¶The Gospell on the.xxi. Sonday after Trinite sonday The iiii. Chapiter of Johan. G.

There was a certayn ruler, whose sonne was sycke at Capernaum, as he herde ẏ Jesus was come out of Jewry in to Galile/ he wente vnto hym, & besought hym that he wolde descende, & heale his sonne, for he was euen redy to dye. Then sayde Jesus vnto hym, except ye se signes and wounders, ye beleue nat, the ruler sayd vnto hym: syr come awaye or euer ẏ my chyld dye, Jesus sayd vnto hym go thy way thy sonne lyueth, and ẏ man beleueth the wordes ẏ Jesus had spokē vnto hym; and wente his way & anone as he went on his waye, his seruauntes met hym & tolde him, saynge. Thy sonne lyueth then enquyred he of thē ẏ houre when he began to amende, and they sayd vnto hym: yesterday ẏ seuenth houre, ẏ feuer lefte hym, and the father knew ẏ it was that same houre, whē Jesus sayd vnto hym, thy sonne lyueth & he beleued and all his houshold.

¶ The Pystle on the .xxii. sonday after Trinite sondaye, the .i. Chap. to the Phylyppians. A.

BRethren we truste in our lorde Jesus Chriſte, that he whiche begā a good worke in you shall performe it vntyl the day of Jesus Chriſt as it becommeth me so to iudge of you all, because I haue you in my hert, & haue you also euery one cōpanyons of grace with me in my bondes as I defende, and stablyſshe the Gospell. God beareth me recorde howe greatlye I longe after you all frō the very herte rote in Jesus Chriſte and this I pray that our loue may encreace more and more in knowledge, and in all feasyng, that ye myght accepte thinges most excellent that ye myght be pure & suche as shuld hurte no mannes conscyence, vntyl the day of Chryſt fylled with ỹ fruytes of ryghtwysnes whiche, fruytes came by Jesus Chriſte vnto the glory and laude of God.

¶ The Gospell on the .xxii. sondaye after Trinite sondaye the xviii. Chap. of Mathew. C.

IEsus put forth a similitude vnto his disciples sayenge. The kyngdome of heauen is lykened vnto a certayn king which wold take accōptes of his seruaūtes & when he had begon ty reken one was brought vnto hym whiche oughte hym x. thousand talentes, but when he had nought to paye the lord commaunded hym to be solde & his wyfe and his chyldren and all that he had & payment to be made. The seruaunt fel downe and besought him sayenge: Syr gyue me respyte, and I wyll paye the it euery whyt, then had the lord pyte on the seruaunt and losed hym & forgaue hym the det. The same seruaunt wēt out & found one of his felowes which ought hym an hoūdreth pens, & layd handes on hym and toke hym by the throte saieng Pay me that ỹ owest, & his felowe fel downe & besoughte hym sayeng. Haue pacyence with me, & I wyl pay the all, & he wold nat, but went & cast hym into pryson tyll he shuld paye the det when his other felowes sawe what was done they were very sory, and came and tolde to theyr lord all that had happened.

Then

Then his lorde called hym, & sayd vnto hym O euyll seruaũte I forgaue the all the dette / because ỹ prayedst me / was it nat mete also, that ỹ shuldest haue had cõpassiõ on thy felowe euen as I had pity on ỹ? & his lord was wroth & deliuered him to ỹ Jalers, tyl he shuld pay all ỹ was due vnto hym. So lykewyse shall my heuenly father do vnto you, yf ye wyl nat forgyue with al your hartes, eche one to his brother theyr trespases

¶ The Pystle on the. xxiij. sondaye after Trinite sondaye the iij. Chap. to the Philyppyans. C.

BRethren folowe ye me, & loke on thẽ whiche walke euen, so as ye haue vs for an ensãple / for many walke (of whõ I haue tolde you often, & now tell you weping) that they are ỹ ennemyes of the crosse of Chryst, whose ende is dampnacyõ, whose god is theyr belye, & whose glorie is to theyr shame which are worldy mynded / but our cõuersacion is in heuen, frõ whense we loke, for the sauioure euen the lorde Jesus Chryste which shall chaũge into an other fasshyon our vyle bodyes, ỹ they maye be fassioned lyke vnto hys glorious body accordyng to the workynge wherby he is able to subdue all thinges vnto hym selfe, in Jesus Chryst our lorde.

¶ The Gospel on the. xxiij. Sondaye after Trinite Sondaye The. xxii. Chapyter of Mathewe. B

THe Pharyses wẽt & toke cõsell, how they myght tangle Chryst Jes in his wordes, & sent vnto him their disciples wt herodes seruaũtes sayeng. Maister we knowe ỹ thou arte true, & that ỹ techest the waye of god truly neyther careste for any man, for thou cõsiderest not mẽnes estate tell vs therfore how thinkest ỹ? Is it lawefull to gyue tribute vnto Cesar or not? Jes perceyued theyr wylynes, & sayde. Why tẽpte ye me ye Jpocrites? Let me se ỹ trybute money, & they toke hi a peny & he sayd vnto thẽ whose is thys Jmage & superscriptiõ? They sayd vnto hi Cesars then sayde he vnto thẽ. Gyue therfore to Cesar ỹ which is Cesars, & gyue vnto god ỹ which is goddes

¶ The Pystle on the. xxiiij. Sondaye after Trinite sondaye.

The.j.Chapyter to the Collossyans.B

BRethren: we cease not prayenge for you desyrynge ỹ ye myght be fulfylled wt the knowledge of his wyll in al wysedome & spiritual vnderstādynge, ỹ ye myght walke worthy of the lorde in all thinges ỹ please, beyng fruyteful in all good workes & increasynge in ỹ knowledge of god, strēghted with all myght, thorow his glorious power vnto al pacyēce, & long sufferyng, with ioyfulnes in Jesus Chzist our Lorde.

¶ The Gospell on the.xxiij.Sondaye after Trynite sondaye

The.ix.Chapyter of Mathewe. C

WHyles Jesus spake vnto ỹ people, beholde there came a certayne ruler, & worshypped him sayeng, my doughter is euen now deceased but come & lay thy hāde on her, & she shal lyue, & Jesus arose & folowe him wt hys disciples, & beholde a womā which was diseased wt an yssue of bloude twelue yeres came behynde hym, & touched ỹ heme of his vesture, & she sayd in her selfe. If I may touche but euen his vesture onely, I shal be safe. Jesus turned him about, & beheilde her sayenge. dought ter be of good cōfort, thy fayth hath made ỹ safe, and she was made hole euen the same houre.

¶ The Pystle on the nexte Sondaye before Aduent sondaye.

Jeremias.xxxiij.

BRethrē beholde ỹ dayes wyl come sayth ỹ lord ỹ I wyl stere vp vnto Dauyd a ryghtuouse braūche, and he shall raygne a kynge, & shal be wyse, & shal do equyte & iustyce in the erth, & in his dayes Juda shalbe safe, & Israel shall dwel whout feare, & this is ỹ name ỹ they shall cal him the lorde our ryghtuousnes, wherfore ỹ dayes wyll come sayeth ỹ lord ỹ they shal say no more, ỹ lorde lyueth ỹ broughte ỹ chyldrē of Israel oute of the lande of Egypt, but ỹ lorde lyueth which delyuered and brought ỹ sede of the house of Israell out of the lande of the north, & from all landes whether I thrust them, and they shall dwell in theyr owne lande sayth the lorde God almyghtye.

¶ The Gospel on the next sondaye before Aduente Sondaye,

The

The.vj.Chappter of Johñ.A

WHē Jesus lyfted vp his eyes & sawe a gret cōpany come vnto him & sayd vnto philip. Whense shall we bye bread ỳ these myght eate. This he sayd to proue hym, for he him selfe knewe what he wold do. Philip answered hym, two hondreth peny worth of bread are not sufficient for thē, ỳ euery man haue a lytell. Then sayd vnto hym one of his disciples Andrewe Simon Peters brother. There is a chylde here, which hath.v. barly loues & .ij. fyshes, but what is ỳ among so many. Jesus sayde, make the people to syt downe (there was muche haye in the place) & the men sat downe in nōbre about fyue thousande Jesus toke ỳ breade & gaue thankes, & gaue to his disciples, & his disciples to them ỳ were set downe, & lykewyse of ỳ fyshes as much as they wolde, when they had eaten ynough, he sayd vnto his dysciples, gather vp ỳ brokē meate ỳ remayneth, ỳ no thyng be lost. They gathered it together, & fylled .xij. baskettes wt the brokē meate, of ỳ fyue barly loues, & two fyshes which brokē meat remayned vnto them ỳ had eatē. Then those men, when they had sene ỳ myracle ỳ Jesus dyd, sayde. This is of a truth, the same Prophet, which shall come into the worlde.

¶ The Pystle on the dedycacyon daye. The.xxi. Chappter of the Reuelacion of S. Johñ. A

I Ohn sawe ỳ holy cyte new Jerusalē come downe frō god out of heuē prepared as a bryden, garnysshed for her husbande, & I herde a great voyce frō ỳ trone, sayeng, behold the tabernacle of god is wt mē & he wyll dwell wt them & they shalbe his people, & god hym selfe shalbe wt them, & be theyr god, and god shall wype alwaye all teares frō theyr eyes & there shalbe no more death, neyther sorowe, neyther cryenge, neyther shall there be any more payne for ỳ olde thinges are gone & he ỳ sat vpon the seate sayde, beholde I wyll make all thynges a newe

¶ The gospel on the dedycacyon day. The.xix. Cha. of Luke. A

I Esus entred in & went thorow Jerico & beholde there was a man named zacheus, and he was a ruler amonge

the Publicans and ryche allo & he made meanes to se Jesus/ what he shulde be, and he coulde not for the preace/ because he was of a lowe stature. Wherfore he ran before, & ascended vp in to a wylde fygge tree, to se hym, for he wolde come ỳ same waye & when Jesus came to the place he loked vp & sawe him & sayd vnto him, zache, hastely come downe, for to day I must abyde at thy house, & quickly he came downe, & receyued him ioyfully & when they sawe ỳ they all grutched sayenge, he is gone in/ to tary w a man ỳ is a synner/ zache stode forth & sayde vnto the lorde. Beholde lorde/ ỳ halfe of my goodes I gyue to the poore/ & yf I haue done any man wrõge I wyll restore him.iiij. fold. Jesus sayd vnto hi, this day is helth come vnto this house, for as much as this same house is become ỳ chyld of Abrahã, for ỳ son of mã is come to seke & to saue ỳ whiche was lost

Here endeth ỳ Pystles and gospels of the Sondayes

Here begynneth the Pystles and Gospels of ỳ Sayntes,

The Pystle on Saynt Andrewes day. The. x. Chappter to the Romaynes.

Brethren the belefe of the hert iustifyeth, & to knowledge with ỳ mouth maketh a man safe. For ỳ scripture sayth who soeuer beleueth on hym, shal not be ashamed. There is no difference betwene the Jewe and the Gentyle. For one is lorde of all, which is ryche vnto all that call vnto hym. For whosoeuer shall call on ỳ name of the lorde shalbe safe. How shall they call on him/ on whom they beleued not/ How shal they beleue on hym, of whõ they haue not herd/ How shall they hear wout a precher, and howe shall they preache except they be sente: As it is wrytten howe beutyful are the fete of them which bryngt glad tydynges of peace, And bryngе gladde tydynges of good thynges, but they haue not all obeyed ỳ Gospell. For Esaias sayth/ Lorde who shal beleue on our sayenges/ So then fayth cõmeth by herynge/ and hearynge cometh by ỳ worde of God. But I aske haue they not herde/ No doubte their sounde wẽte out into all landes, and their wordes in the endes of ỳ worlde.

The

¶The Gospell on saynt Andrewes day. The fourth Chapyter of Mathewe.¶

AS Jesus walked by the see of Galyle, he sawe two brethren, Symon which was called Peter & Andrewe his brother castynge a net into the see (for they were fysshers) and he sayde vnto them, folowe me, & I wyll make you fysshers of men. And they straycht waye left their nettes, & folowed him And he went forth from thense, & sawe other two brethre, James the sonne of zebede, & Johñ his brother in the shyp, w zebede theyr father mendynge theyr nettes. & called them, & they without taryenge lefte the nettes, & their father & folowed him.

¶The Pystle on Saynt Nicolas daye. Eccle.xliiij.

BEholde an excellēt prest which in his dayes pleased god and was founde ryghteous, and in tyme of wrath made an atonement: lyke to him there is not founde ꝑ kept the lawe of the most hiest. And he was in the couenaunt w̄ him, & in his flesh he wrote ꝑ couenaūt, & in tyme of tēptacyō he was foūd faythful. Therfore he made him a couenaūt w̄ an othe ꝑ nacions shulde be blessed in his syght, and ꝑ he shuld be multiplyed as ꝑ dust of ꝑ erth, he knew him in his blyssynges & gaue him an inheritaūce & he kept hī thorow his mercy, ꝑ he foūd grace in ꝑ eies of god. An euerlastyng couenaūt dyd he make him & gaue him ꝑ office of ꝑ hye prest, he made him happy i glory, in fayth, & in softnes, he made hī holy, & chose him out of al flesh

¶The Gospell on Saynt Nicolas daye. The.xxb. Chapyter of Mathewe.B

JEsus sayd vnto his disciples. A certain man redy to take his iorney to a straunge countre, called his seruauntes to him, and delyuered to them his goodes, & vnto one he gaue v. talentes, to another. ij. and to another one, to euery man after hys abylite, & straycht way departed. Then he ꝑ had receyued the. v. talētes went and bestowed them, and wan other. v. lykewyse he that receyued two, gayned other. ij. but he that receyued one, went and dygged a pyt in the earthe and hyd his

maysters money. After a longe season, ẏ lord of those seruauntes came & rekened with thē. Then came he that had receyued v. talentes & brought other fyue sayenge. Mayster ẏ delyuerest vnto me fyue talentes, lo I haue gayned with thē. v. mo. Then his mayster said vnto hym, wel good seruaunt & faithful, thou hast ben faithfull in lytel, I wyll make ẏ ruler ouer moche. Entre into thy maysters ioye, also he that receyued two talentes came & sayde, mayster, thou delyueredst vnto me. ij. talentes, lo I haue wonne. two other with them, & his Mayster sayd vnto hym well good seruaunt & faithful I wyll make the ruler ouer moche go into thy maysters ioye.

¶ The Pystle on the Concepcyon of our Lady. Eccl. xxiiij.

As a vyne, so brought I forth a sauour of swetenes and my floures are ẏ fruyt of glory and ryches. I am ẏ mother of deutyfull loue & of feare, & of greatnes, and of holy hope In me is all grace of lyfe & truth, & in me is al hope of lyfe and vertu. Come vnto me all that desyre me, & be filled with ẏ fruytes that spryng of me, for my spirit is sweter thā hony or hony combe. The remēbraunce of me is for euer and euer. They that eate me shall honger ẏ more, & they ẏ drynke me shall thurst the more he that harkeneth to me shall nat be ashamed, and he that worketh by my counsell, shal nat sinne and they that bring in to lyghte shall haue eternall lyfe.

¶ The Gospell on the Concepcyon of oure Lady the fyrste chappyter of Mathew. A.

This is the boke of the generacyon of Jesus Christ the sonne of Dauid, the sonne also of Abraham, Abraham begate Isaac. Isaac begate Jacob. Jacob begate Judas, and his bretheren. Judas begat Phares, and Saram of Thamar. Phares begate Esrom. Esrom begate Aram. Aram begate Aminadab. Aminadab begate Naasson. Naasson begate Salmō Salmon begat Boos of Rahab. Bohos begat Obed of Ruth Obed begate Jesse. Jesse begat Dauid ẏ kyng, Dauid the king begate Salomō of her ẏ was Uries wife. Salomō begat Roboam.

boam begat Abia. Abia begat Asa. Asa begat Josaphat. Josaphat begat Jorā. Jorā begat Ozias. Ozias begat Joatham. Joathā begat Achas. Achas begat Ezechias. Ezechias begat Manasses. Manasses begat Amō. Amō begat Josias. Josias begat Jechonias & his bzethzē, aboute ỳ time they were caried away to Babylō & after they were bzought to Babilō Jechonias begate Salachiel. Salachiel begate zozababel. zozababel begate Abiud. Abiud begate Eliachī. Eliachim begate Azoz. Azoz begat Sadoc. Sadoc begat Achim. Achim begat Eliud. Eliud begat Eleasar. Eleasar begat Mathan. Mathan begat Jacob. Jacob begat Joseph the husbande of Mary, of whome was bozne ỳ Jesus, whiche is called Chzist.

¶ The Pystle on sayne Thomas day ỳ Apostle. The.ij.chapiter to the Ephesians. D.

BRethzē nowe ye are no moze straungers, & fozeners but Cetezins with ỳ Sayntes. & of the honsholde of god, & are bilte vpon ỳ foundacion of the Apostles & Pzophetes, Jesꝰ Chzist beyng ỳ hed cozner stone, in whō euery buyldynge coupled togyther, groweth vnto an holy tēple in the Lozde in whō ye are bylte togyther & made an habytaciō foz god in ỳ spirite.

¶ The Golpel on.s. Thomās day ỳ Apostle, ỳ.x.cha. of Johñ. &

THomās one of ỳ twelue called Didimꝰ was not wt them whē Jesꝰ came. The other disciples said vnto hym we haue sene ỳ lozde. And he sayde vnto thē: excepte I se in his hādes ỳ pzynt of ỳ nayles, & put my figer in ỳ holes of ỳ nayles, & thzust my hād into his syde, I wil not beleue, & after. viij. dayes againe, ỳ disciples were wtin & Thomās was with thē. Jesꝰ came whē the dozes were shut / & stode in the myddes & sayde. Peace be wt you. Thē sayd he to Thomās, put in thy finger here & se my hādes, & put fozth thy hāde & thzust it into my side, & be not wt out fayth but beleue. Thomās answered & sayd vnto him my lozde & my God. Jesus sayd vnto him. Thomās because ỳ haste sene me, therfoze haste ỳ beleued. Happy ar they ỳ haue not sene, and yet haue beleued.

¶ The Pystle on the conuersion of s. Paule. The. ix. Chapyter of the Actes of the Apostles. A

SAul yet bzethynge out treatenynges & slaughter agaynst ỹ disciples of ỹ lozde, went vnto ỹ hye pzest, & desyzed of hỹ letters to Damascō, to ỹ synagoges ỹ yf he found any of this way whether they were men oz wemē, he might bzyng thē bouūd vnto Jerusalē. As he wēt on his iozney it foztuned ỹ he dzew nie to Damascō, & sodaynly there shyned rouūd about him a lyght frō heuen, & he fell to the earth & herde a voyce sayeng to hym. Saul, Saul. Why persecutest ỹ me? And he sayd, what arte ỹ lozde. The lozde sayd, I am Jesus whō ỹ persecutest, it shal be harde foz ỹ to kycke agaynst ỹ pzycke, he both trēblynge & astonied sayd, lozde what wylt ỹ haue me to do? And ỹ lozde sayde vnto him, aryse & go into ỹ cytye, and it shalbe tolde ỹ what ỹ shalt do. The men which cōpanyed wh him on his way, stode amased, foz they herde a voyce, but sawe no mā. Saul arose frō ỹ earth, and when he had opened his eyes he sawe no mā. Then led they hỹ by the hand, & bzought hỹ into Damascō & he was thze dayes wbout syght, & neyther eate noz dzanke. There was a certayne disciple at Damascō named Ananias: to him spake tye lozde in a vision, Ananias, And he sayd beholde, I am here lozde. And ỹ lozd sayd vnto him aryse & go into ỹ stzete, which is called strayte, & seke in the house of Judas, after one saule of the cytye of Thars, foz beholde he pzayeth & hath sene in a vision a man named Ananias cōmyng in vnto hym, & putynge his hādes on him ỹ he myght receyue his syghte. Ananias answered, lozd I haue herd by many of this mā, how much hurt he hath done to the sayntes at Jerusalē, & in this place he hath auctozyte of the hye pzestes to bynde al ỹ cal on thy name. The lozde sayd vnto him. Go thy wayes, foz he is a chosen vessel vnto me to bery my name befoze the gētyls & kynges, & chyldzē of Israel foz I wyl shewe him how great thynges he must suffre foz me names sake. Ananias wēt his way, & entred into the house, & put his hādes on hym, & sayd: bzother Saul the lozde

that

ẏ appered vnto the in the way as ẏ camest sente me vnto the ẏ ẏ myghtest receyue thy syght, & be fylled w̄ the holy ghost. And immediatly there fell frō his eyes as it had bene scales, & he receyued his syght, & arose & was baptysed, & receyued meat and was cōforted. Then was Saul certayn dayes w̄ the disciples which were at Damascō, & strayt way he preached Christ in ẏ synagoges, how ẏ he was the sōne of god. Al ẏ herde him were amased & said, is not this he ẏ spoyled thē which called on this name in Jerusalē? & came hyther for the entēt ẏ he shuld bring thē boūd vnto the hye prestes? Saul encreased in strēgth, & cōfoūded the Jewes which dwelled at Damascon affyrmynge that this was very Christ.

¶ The gospel on the Cōuersiō of s. Paul. ẏ. xix. cha. of Mat. D

PEter sayd vnto Jesus. Beholde we haue forsaken all & haue folowed the what shal we haue therfore, Jesus sayd vnto thē, verely I saye vnto yon, ẏ ye which haue folowed me in the seconde generacyon (when the sonne of man shall sit in the seate of his maiesty) shal syt also vpon. xij. seate, & iudge the. xij. trybes of Israell, & whosoeuer forsaketh house or brethren or fysters, or father or mother, or chyldrē or lyuelode, for my names sake, the same shal receyue an hundreth folde, & shall inheryte euerlastynge lyfe.

¶ The Pystle on Candelmas daye. Malachie. iij.

BEholde I sende my messenger which shal prepare ẏ way before me, & sodaynly shall the lorde whō ye seke come vnto his temple, & the messenger of the couenaunt whō ye desyre Beholde he commeth sayeth the lorde. Sabothe. Who shal ēdure in the daye of his cōmynge, or who shal stande to beholde him? for he is as tryenge fyre, & the herbe ẏ fullers score wal, & he shal syt tryenge & purgyng syluer, & shall puryfye the sōnes of Leuy, & shall fyne thē, as golde & syluer & they shall brynge offerynge vnto ẏ lorde of ryghteousnes, & the sacryfyce of Juda & of Jerusalē shalbe delycyous vnto the lorde as in the old tymes, & in ẏ yeres that were at the begynnynge.

¶ The gospel on Cādelmas day. The second. Cha. of Luke. D

When the tyme of Puryficacion (after ẏ lawe of Moises) was come, they brought Jesus to Jerusalem, to present him to the lorde, as it is written in ẏ lawe of ẏ lorde: euery mā chylde ẏ fyrst openeth the matryx, shalbe called holy to ẏ lorde & to offre as it is sayde in the lawe of ẏ lorde, a payre of turtle doues, or. ij. yonge Pygyons, and beholde there was a man in Jerusalē, whose name was Simeon and the same man was iuste and feared god and longed for the consolacion of Jraell, and the holy ghost was in hym, and an answere was gyuen hym of the holy ghoste, that he shuld not se death, before he had sene the Lorde Christe. And he came by inspiracion into ẏ temple. And when ẏ father & the mother brought in ẏ childe Jesus to do for him after the custome of the lawe. Then toke he him vp in his armes & sayd lorde lettest ẏ thy seruaunte departe in peace acordynge to thy promyse, for myne eyes haue sene ẏ sauiour sent frō ẏ, which ẏ hast prepared before ẏ face of al ẏ people. A light to lyghtē ẏ gētils & the glory of thy people Israel.

¶ The Pystle on S. Mathias the Apostle day. the. j. chapyter of the Actes of the Apostle. C

PEter stode vp in the myddes of ẏ disciples & sayd) ẏ nōbre) of the names were about an hondreth and twenty) ye mē and brethrē, this scripture must nedes be fulfilled, which ẏ holy ghost thorowe the mouth of Dauid spake before of Judas which was guyde to them ẏ toke Jesus, for he was nōbred w̄ vs & obtayned felowshyp in this ministracion, & he hath now possessed a plat of grounde w̄ the rewarde of iniquite/and whē he was hanged, braste a sonder in the middes, & all his bowels gusshed out/& as it is knowen vnto all the inhabyters of Jerusalē. In so muche ẏ that felde is called in theyr mother toge. Acheldema, that is to say ẏ bloudy felde. It is writē in ẏ boke of Psalmes his babytacyon be voyde, & no man be dwellynge therin, & his bysshopryke let another take. Wherfore of the mē which haue com panyed w̄ vs (all ẏ tyme ẏ the lorde Jesus wēt

in

in and out amonge vs, begynnynge at the baptysme of Johñ vnto the same daye ẏ he was taken vp frõ vs) must one be ordened to be a witnes w̃ vs of his resurreccion. And they apoynted. Joseph called Barsabas (whose surname was Justus) & Mathias, & they prayed sayenge. Thou Lorde which knowest the herres of all men, shewe whether thou hast chosen of these two, ẏ the one maye take the roume of this ministracyon, & Apostleshyp frõ ẏ which Judas by trãsgression fell, ẏ he myght go to his owne place, & they gaue forth theyr lottes and ẏ lot fell on Mathias, and he was counted with ẏ eleuen Apostles.

¶ The Gospell on S. Mathias the Apostles day. The. xj. Chapiter of Mathew. D

THen Jes⁹ answered & sayed I prayse ẏ. O father lorde of heuẽ & erth because ẏ hast hyd these thynges frõ ẏ wyse & prudẽte, & haste opened thẽ vnto babes, euen so father for so it pleased ẏ all thinges are gyuẽ vnto me of my father/ & no man knoweth ẏ sõne but ẏ father, nether knoweth any mã ẏ father saue ẏ sõne & he to whõ ẏ sõne wyl open him. Come vnto me al ye ẏ labour & are ladẽ, & I wyl ease you take my yoke on you & lerne of me, for I am meke & lowely in hert, & ye shal fynde rest vnto your soules/ for my yoke is easye/ & my burthen is lyght.

¶ The Pystle on ẏ Annunciacyan of our Lady. Esaye. vij.

OUr lorde spake to Achas sayeng. Axe ẏ a signe of ẏ Lorde thy god, from a lowe byneth, or from an hye a boue. But * * Achas answered. I wyl not axe, nether wyl tempte ẏ lord Wherfore ẏ lorde sayth herkẽ ye of ẏ house of Dauid. It is so smal a thing for you to be greuous to men/ but ẏ ye shuld also be paynfull vnto god neuerthelater yet ẏ lord, he wil gyue you a signe. Behold a virgin shalbe w̃ childe, & shal beare a sonne, & shal cal his name Emanuel. He shal eat butter & hony ẏ he may haue vnderstandynge to refuse the euyll & to chose the good.

¶ The Gospel on ẏ Annũciacion of our lady. The. j. chap. of. Luke. C.

AND in the. vj. moneth the angell Gabriell was sent frõ god

vnto a cytie of Galyle named nazareth to a vyrgin spoused to a man whose name was Joseph of the house of Dauyd, & the vyrgyns name was Mary, and the angell went in vnto her & sayde: Hayle full of grace, the lorde is w̄ the, blessyd art thou amonge women. When she sawe hym she was abasshed at hys sayeng, & cast in her mynde what maner of salutaciō ỹ shuld be And ỹ Angel sayd vnto her, feare not Mary, for ỹ hast founde grace with god, to ỹ shalt cōceyue in thy wombe, & shalt beare a sonne & shalt call his name Jesus. He shall be great, & shalbe called the sonne of the hyest, & the lorde shal gyue vnto him the seate of his father Dauyd, & he shall raygne ouer the house of Jacob for euer, and of his kyngdome shal be none ende, Then sayde Mary to the Angel/how shal this be, seynge ỹ I knowe not a man/and the angell answered and sayd vnto her/the holy ghost shal come vpon the & the power of the hyest shall ouershadow the. Therfore also that holy thing which shalbe borne & shal be called the sonne of god & marke thy cosyn Elyzabeth/she hath also conceyued a sonne in her old age/& this is the.vi. moneth to her whiche was called barayne for with God shall nothynge be vnpossyble. Mary sayd. Beholde the hande mayden of the lorde/be it vnto me euen as thou hast sayde.

¶ The Pystle on S. Georges daye. The fyrst Chappter of James. A

My brethren counte it exceadynge ioy/when ye fall into dyuers temptacions for as much as ye know that the tryeng of your fayth bryngeth pacience haue her perfecte worke, that ye may be perfecte and sound, that nothynge be lackynge vnto you/yf any ỹ is amōg you lacke wysdome/let him aske of god (which gyueth to all men indyfferētly/& casteth no man in the teeth) & it shal be gyuen him/but let him aske in fayth & wauer nat for he ỹ doubteth is lyke the waues of the see/toste of the wynde/and caryed with violence. Neyther let that man thynke that he shall receyue any thynge of God. A wauerynge mynded

yed man is vnstable in al his wayes/let the brother of lowe degree retoyce in that he is exalted and the rych in that he is made lowe,for euen as the floure of the grasse,shal he vanysh away The Sonne ryseth with heate and the grasse haboundaunce. Happy is the man that endureth in temptacion forwhen he is tryed,he shall receyue the Crowne of lyfe, whiche the Lorde hath promysed to them that loue hym.

¶The gospel on S.Georges day.ỹ xv.cha.of Johñ.A.

IEsus sayde vnto disciples I am the true vyne & my father is an housbãde man,euery braũche ỹ beareth fruite in me,he wyl take away euery braunche ỹ beareth fruyte wyll pourge ỹ it maye bryngemore fruyte.Now are ye cleane by ỹ meanes of the wordes which I haue spoken vnto you byde in me,& let me byde in you,as ỹ braũche can not beare fruyte of it selfe,except it byde in ỹ vyne. No more can ye except ye abyde in me,I am the vyne,& ye are the braunches,he ỹ abideth in me,& I in him the same bryngeth forth much fruyte/for wõt me,cã ye do nothing,yf a mã bide not in me,he is cast forth as a braunche,& is whythered & men gather it,& cast it in to ỹ fyre,& it burneth.yf ye abyde in me,& my wordes also byde in you,aske what ye wyll,and it shalbe gyueth to you.

¶The Pystle on S.Marke the Euãgelystes daye. The.iiij.chapyter to the Ephesyans.B

BRethren vnto euery one of vs is gyuen grace according to the measure of the gyft of Christ.Wherfore he sayth he is gone vp an hye,& hath led captyuite captiue,& hath gyuẽ gyftes vnto mẽ. That he ascẽded/what meaneth it/but ỹe also dyscẽdeth fyrst into ỹ lowest partyes of the erth.He ỹ dyscẽded/is euen ỹ same also that ascended vp euẽ aboue al thynges to fulfyl al thynges,& the very same made some Apostles some prophetes,some Euangelyst,some shepherdes,some teachers

tyat

that ẏ sayntes myght haue all thynges necessary to worke & mynistre wal, to the edefyeng of ẏ body of Christ, tyll we euer ychone (in ẏ vnite of fayth & knowlege of ẏ sōne of god) grow vp vnto a perfite mā, after ẏ mesure of age of ẏ fulnes of christ

¶ The Gospell of S. Marke the Euangelyste daye. The. xv. Chappyter of Johñ. A

I Am the true vyne, &c. as it is wrytten worde by worde in the Gospell of saynt George daye.

¶ The Pystle on Phylyp & James daye. Sapiencie. v.

THen shall the ryghteous stande with greate constaunce agayust them ẏ vexed them & toke away ẏ they had labou red for. When the wycked shall se that, they shal be troubled wh horryble fere, & shall wonder at the sodayne & vnloked for vyc tory, & shall say in them selues, repentyng & sorowynge for an guysshe of herte. These be they whiche we somtyme mocked & iested on. We were out of our wyttes & thought theyr lyuynge madnes & theyr ende to be wout honur, but beholde how they are counted amonge the chyldren of God/and haue theyr enhe rytaunce amonge the Sayntes.

¶ The gospell on S. Philyp and James daye. The. xiiij. Chappyter of Johñ. A

IEs⁹ sayd to his disciples let not your hertes be troubled, beleue ī god, & beleue ye ī me. In my fathers house ar ma ny mansyons/yf it were not so I wolde haue tolde you. I go to prepare a place for you, & yf I go to prepare a place for you I wyll come agayne, & receyue you euē vnto my selfe, ẏ where I am, there may ye be also, and whether I go ye knowe, & the way ye knowe. Thomas sayd vnto him. Lorde we knowe not whether thou goest. Also howe is it possible for vs to knowe ẏ waye Jesus sayd vnto him. I am ẏ waye, the veryte, & the lyfe No mau cōmeth vnto the father/but by me, yf ye had knowen me, ye had knowen my father also. And nowe ye knowe him & ye haue sene hym. Philip sayd vuto him. Lorde shew vs the fa ther & it iustifyeth vs. Jes⁹ sayd vnto him/haue I ben so long

tyme

tyme wͭ you/ & yet hast ÿ not knowen me. Philip he ÿ hath sene me hath sene ÿ father, & how sayest ÿ then, shew vs ÿ father: beleuest ÿ not ÿ I am in ÿ father, & the father in me. The wordes ÿ I speake vnto you, I speke not of my selfe but ÿ father dwellynge in me, is he ÿ doth ÿ workes beleue me ÿ I am ÿ father, & the father in me, at ÿ least beleue me for ÿ very workes sake. Verely verely I saye vnto you whosoeuer beleueth on me, the workes ÿ I do, ÿ same shal he do, & greater workes then these shal he do because I go vnto my father, & whatsoeuer ye aske in my name, that wyll I do.

¶The Pystle on the Inuencyon of the Crosse. The.v. Chapyter to the Galathyans. B

BRethren I haue trust towarde you in god: ÿ ye wyll be none otherwyse mynded. He ÿ troubleth you shall beare his iudgement, whosoeuer he be, brethrē yf I yet preache circūsicion, why do I then yet suffre persecucion, for then had ÿ offence which ÿ crosse gyueth ceased. I wolde to god they were sondred from you/ which trouble you, as many as desyre with outwarde aperaunce to please carnally, they cōstrayne you to be circumcysed, onely because they wolde not suffre persecucion wͭ the crosse of Christ/ for they thē selues which are circuncised kepe not the lawe, but desyre to haue you circumcised that they myght reioyce in your flesche. God forbyd that I shulde reioce, but in the crosse of our lorde Jesus Christ wherby the worlde is crucyfyed as touchynge me & I as cōcernynge the worlde.

¶The gospel on ÿ inuencyon of ÿ crosse/ ÿ.iiij.cha. of Johñ. A

There was a man of ÿ Pharyses named Nicodemus a ruler amonge the Jewes. he came to Jesus by nyghte and sayde vnto hym. Mayster we knowe that thou art a teacher, which is come frō god, for no man could do suche miracles as thou doest, excepte god were with hym. Jesus answered and sayd vnto hym. Verely verely I say vnto the, except a man be borne a newe he can nat se the kyngdome of God. Nicodemus sayd vnto hym. howe can a man be borne when he is olde, can

he entre into his mothers body & be borne agayne? Jes⁹ answered Verely verely I say vnto ẏ, except ẏ a mā be borne of water and of ẏ spirite he can not entre into ẏ kyngdom of god. That which is borne of ẏ flesshe, is flesshe, and ẏ which is borne of ẏ spyrite, is spirite. Meruayle not ẏ I sayd to ẏ, ye must be borne a new. The wynde bloweth where he lysteth, and ẏ hearest his sounde, but ẏ cast not tel whense he cōmeth & whether he goeth So is euery man ẏ is borne of the spirite. Nicodem⁹ answered and sayd vnto him. How can these thinges be? Jes⁹ answered and sayde vnto him. Arte the a mayster in Israel, and knowest not these thynges? Verely verely I saye vnto the we speake ẏ we knowe, and testy fie that we haue sene, ~~and~~ receyue not our wytnes, yf I haue tolde you earthlye thynges, and ye haue not beleued howe shuld ye beleue yf I shal tel you of heuen y thynges? And no m& hath ascēded vp to heuē, but he ẏ came downe from heuen, that is to saye the sonne of man, which is in heuē. And as Moses lyfted vp ẏ Serpēt in wyldernes euen so must the sonne of man be lyfted vp, that no man whiche beleueth in hym perysh/but haue eternall lyfe.

¶ The Pystle on the Natiuite of S. Johñ Baptyst. Esaie.

Thus sayeth ẏ Lorde. Herkē ye I es vnto me, & gyue hede ye people ẏ are a farre the lorde called me out of the wōbe & made mencyon of my name/when I was in my mothers bowels, & he made my mouth lyue a sherp swerd. In the shadow he led me w̄ his hande, & he made me as an excellēt arowe, and hyd in his quyuer, & he sayde vnto me ẏ art my seruaunt, O Israel, in whō I wyl be glorylyed: & I sayd. I laboure in vayne & spende my strenght for nought & vnprofytably, howbeit my cause I cōmyt to the lorde, & my trauayle vnto my god, & now sayth the lord ẏ formed me in the wōbe to be seruaūt, & to turne Jacob vnto hym, beholde I haue made the a lyght, ẏ thou shuldest be saluacyon vnto the ende of the worlde kynges shalse, & rulers shall stande vp & shall worshyp because of the lorde which is faythful and the holy of Israel hath chosen the.

The

¶ The Gospel on the Natyuite of Saynt Johñ the Baptyst.
The fyrst chaypter of Luke. ¶

ELizabethes tyme was that she shuld be delyuered and she brought forth a sonne and her neyghbours, & her cosyns, * * herde tell how the lorde had shewed great mercy vpō her they reioysed w̄ her And it fortuned the eyght daye they came to circumcyse the chylde and called his name zachary after the name of his father, & his mother answered & said not so, but he shall be called Johan. And they sayd vnto her. There is none of thy kynd that is named with thys name, and they made sygnes to his father how he wolde haue hym called, and he asked for wrytyng tables & wrote sayenge, his name is Johñ. And they meruayled all & his mouth was opened immediatly, and his tonge and he spake laudynge god, and feare came on them al ẏ dwelt nye, & al these thynges were noysed abrode through oute all the hylly countre of Jewry, & all they that herde thē layd thē vp in theyr hertes, sayeng. What maner of chyld shal this be. And the hande of god was with him, & his father zachartas was fylled w̄ the ghost & prophesyed sayeng. Blessed be the Lord of Israel for he hath visited & redemed his people

¶ The Pystle on S. Peter and Paules daye. The. xij. Chapyter of the Actes of the Apostles. ¶

IN that tyme Herode the kynge layd handes on certayn of the cōgregacyon to vexe thē, he kylled James the brother of Johan, with a swerde, and because he sawe ẏ it pleased the Jewes he proceded further & toke Peter also. Then were the dayes of the swete bread, and when he had caught him, he put hym in Pylon, and delyuered hym to. xiij. quaternyons of souldyours to be kept, entendynge after Easter to brynge him forth to ẏ people. Then was Peter kept in pylon, but prayer was made without ceasynge of the congregacyon vnto God for hym, when Herode wolde haue brought him out vnto the people, the same nyght slept Peter betwene two souldyoures, bounde w̄ two chaynes, and the kepers before the doze kepte

the Pryson, & beholde ỹ angell of ỹ lorde was there presente, & lyght shyned in ỹ lodge, & smote Peter on ỹ syde, & styred hym vp sayenge Aryse vp quyckely, & the chaynes fel of frō his hādes, & the angell sayd vnto him / gyrde thy selfe, & bynde on thy sandalles, & so he dyd & he sayde vnto him cast on thy mantell about the, & folowe me, & he came & folowed hym, & wyste nat ỹ it was trueth which was done by the angel, but thought he had sene a vysyon when they were paste the fyrste & the secōde watche, they came vnto the Irongate that ledeth vnto ỹ cytye which opened to them by his owne accorde. And they wēt out & passed thorow one strete & by & by ỹ Angel departed frō him. And whē Peter came to hym selfe, he sayd now I knowe of a suertye ỹ the lord hath sent his Angel & hath delyuered me frō ỹ hād of Herode & frō al ỹ wayting for of ỹ people of the Iues ¶ The gospel on s. Peter & Paules daye. ỹ. xvj. cha. of Mat. ¶

WHen Iesꝰ came into ỹ coostes of ỹ cyte which is called Cesarea Philyppy, he asked his disciples sayenge, whō do men say ỹ I ỹ son of man am? They sayd some say that ỹ arte Iohū baptyst some Helias, some Jeremias, or one of ỹ prophetes. He sayd vnto them, but whō say ye ỹ I am. Simon Peter answered & sayd. Thou art Christ ỹ sonne of the lyuynge god. And Iesus answered & sayd vnto hym Happy art ỹ Simon ỹ son of Jonas, for flesh & blond hath not opened vnto the ỹ, but my father which is in heuē. And I say vnto ỹ that ỹ art Peter & vpō this rocke I wyl build my cōgregatiō, & the gates of hel shal not preuayle agaynst it, & I wyl gyue vnto the, ỹ keyes of ỹ kyngdome of heuē, & whatsoeuer ỹ byndest vpō earth, shalbe bound i heuē, & whatsoeuer ỹ losed on erth / shalbe losed in heuē. ¶ The Pystle on the cōmemoracion of s. Paul, the. v. chapiter to the Galathyans B

I Certefye you brethren, ỹ the Gospel which was preched of me, was not after ỹ maner of men, neyther receyued I it of man, neyther was I taught it, but receyued it by ỹ reuelatiō of Iesus Christ. Ye haue herde of my cōuersacion in tymes

past

past in the Jewes wayes, how ẏ beyond mesure. I persecuted ẏ cōgregacion of god, & spoyled it, & preuayled in ẏ Jewes law aboue many of my cōpaniōs, which were of myne owne naciō, & was as muche more feruent mayntener of the tradicions of the elders, but whē it pleased god which seperated me frō my mothers wōbe, & called me by his grace/for to declare his son by me ẏ I shuld preache him amonge the hethē/immediatly I cōmened not of ẏ matter wͭ flesshe, & bloude/neyther returned to Jerusalem to thē which were Apostles before me/but went my wayes into Arabia, & came agayne vnto Damascō. Then after.iij.yere I returned to Jerusalem to se Peter, & abode wͭ him.xv.dayes none other of ẏ Apostles sawe I, saue James ẏ lordes brother, the thynges which I wryte beholde/god knoweth I lye not. After ẏ I went into the costes of Syria & Cilicia, & was vnknowen as touchynge my person vnto ẏ cōgregacyons of Jewry which were in Christ but they herde onely that he which persecuted vs ī tyme past, now precheth ẏ fayth which before he destroyed/& they glorifyed god on my behalfe

¶ The gospell on the Commemoracion on saynt Paule. The xix. Chapyter of Mathewe. D

PEter sayd vnto Jesꝰ/behold we haue forsaken. &c. ye shall fynde this gospell on the conuersion of S. Paule. Folio.l.

¶ The Pistle on the vysitacion of our Lady. Cantic.ii.

I Am the floure of ẏ felde, & Lylyes of ẏ valeys/& the Lylye amonge thornes, so is my loue amonge ẏ doughters As the Apple tree amonge the trees of the wode/so is my beloued amonge ẏ sonnes, in his shadow was my desyre to syrte for his fruyte was swete to my mouth. He broughte me vnto his wyne seller/& his behauer to me ward was louely/behold my beloued sayd to me: vp & haste my loue/my doue my beutifull & come for nowe is wynter gone/& rayne departed & past the floures appere in oure countre & the tyme is come to cut ẏ vynes. The voyce of ẏ Turtyl doue is herd in our lād ẏ fygge tre hath brought forth her fygges/& the vyne blossomes gyue

a sauour by haste my loue, my doue in the holes of the rocke, & secrete places of the walles, shew me thy face and let me heare thy voyce for thy voyce is swete, and thy fashyon beautyfull.

¶ The gospell on ỹ visitacyon of our lady. ỹ. j. cha. of Luke.

MAry arose in those dayes and wente into the mountaynes with haste into a Cytye of Jewry, & entred into the house of zachary, & saluted Elyzabeth, and it fortuned as Elyzabeth herde the salutacyon of Mary, the babe spronge in her belly, & Elyzabeth was fylled wt the holy ghoste, and cryed wt a loude voyce, & sayd: Blessed art ỹ amõge womẽ & blessed is ỹ frupte of thy wõbe, & whense happeneth this to me, ỹ the mother of my lorde shuld come to me. Lo assone as ỹ voyce of this salutacõ sõded in myne eares, ỹ babe lept in my belly for ioye, & blessed art ỹ that beleuest for those thinges shalbe perfourmed which were tolde ỹ frõ the Lorde. And Mary sayde. Mysoule magnyfyeth the Lord, & my spyryte reioyseth in God my saupour.

¶ The Pystle on relyke Sondaye. Eccle. xliij.

THese are the men of mercy, whose ryghteousnes are not forgotten. Goodnesse abyde with the sede of them: theyr kynsfolke, are an holy inherytaunce, & theyr sede hath stande in witnesses, and the sonnes of them abyde vnto ỹ worldes ende for them, the generacyon of them, and the glory of them shall not be lefte, theyr bodyes are buryed in peace and theyr names shall lyue in the worldes, all people shall tell the wysedome of them, & all the cõgregacyon of sayntes shall shew ỹ laud of thẽ

¶ The gospell on Relyke sondaye, Thẽ. v. cha. of Mathew.

WHen Jesu sawe ỹ people he went vp into a mountayne & when he was set his dysciples came vnto him, & he openeth his mouth & taught thẽ sayeng. Blessed are ỹ poore in spirite. For theyrs is ỹ kyngdom of heuẽ. Blessed ar they ỹ morne for they shalbe cõforted. Blessed are ỹ meke, for they shall inherite the erth. Blessed are they whiche hõgre & thurst for ryghtnousnes, for they shalbe fylled. Blessed are ỹ mercyful, for they shall obtayne mercy. Blessed are ỹ pure in hert, for they shall se

god.

god. Blessed are ẏ maynteners of peace, for they shalbe called ẏ chyldrẽ of god. Blessed are they which suffre ꝑsecuciõ for right uousnes sake, for theyrs is the kyngdome of heuen. Blessed are ye whẽ men shall reuyle you, and persecute you, and shal fastly say all maner of euyll sayenges agaynste you for my sake. Reioyce and be glad for great is your rewarde in heuen.

¶ The Pystle on Saynt Margaretes daye.

O Lorde my god thou haste exalted my habytacyon vpõ ẏ erth, & I haue prayed for death to come. I haue called ẏ lorde, ẏ father of my lord ẏ he forsake me not in the day of my tribulacyon. And in ẏ tyme of proude men wout helpe, I shall laude thy name diligẽtly, & shal prayse it in cõfessiõ, & my prayer is herd ẏ hast delyuered me frõ perdiciõ & frõ a wicked tyme therfore lord my god, I shal cõfesse & giue laude vnto thy name

¶ The gospell on S. Margaretes day, ẏ. xiij. cha. of Mat. G

IEsus sayde vnto his disciples. The kyngdom of heuẽ is lyke vnto treasure hyd in ẏ felde, ẏ which a man founde & hyd it, & for ioy therof, goeth & selleth all ẏ he hath, & byeth ẏ felde. Agayne ẏ kyngdom of heuẽ is lyke vnto a marchaũt sekỹge after good peerles which whẽ he hath foũd one precious perle, wẽt & solde all ẏ he had & bought it. Agayne ẏ kyngdom of heuẽ is lyke vnto a net cast into ẏ see/ẏ gathereth of all kyndes of fisches which whẽ it is ful, mẽ draw to lãde & sit & gathereth ẏ good into theyr vessels & cast ẏ bad away, So shal it be at ẏ ende of ẏ world. The Angels shal come & seuer ẏ bad frõ ẏ good, & shal cast thẽ ĩto a furneys of fyre, there shalbe waylỹge & gnasshỹg of teth. Iesꝰ sayd vnto thẽ, haue ye vnderstãde dal these thynges they sayd ye syr. Then sayd he vnto them, therfore euery scrybe which is taught vnto the kyngdome, is lyke an housholder, which bryngeth forth out of his treasure thynges bothe newe and olde.

¶ The Pystle on Mary magdaleyn daye. Prouerbi. xxxi.

A Womã of power & veryte yf a mã coulde fynde ẏ value of her were farre aboue perles. The herte of her husbãd

trusteth

trusteth in her that he nedeth not spoyles. She rendereth him good & not euyll all ỹ dayes of her lyfe. She sought wolle and flaxe & did as her hādes serued her. She is lyke a marchaūtes shyp ỹ bryngeth her vytayles from far. She ryseth yet day/ & gyueth meate to her housholde & fode to her maydens. She cō sydered a grounde & bought it, & of the fruyt of her hādes plāted a vyne. She gyrde her loynes wt strength/ & couraged her armes. She perceyued ỹ her huswyfry was profitable/ & ther fore dyd not put out her cādell by nyght. She set her fyngers to the spendell, & her handes caughte holde on ỹ dystaffe. She openeth her hande to the poore/ stretched out her handes to ỹ nedy. She feared not least ỹ cold of snow shuld hurt her hous for all her housholde were double clothed/ She made her gay ornamentes of byce/ & purple was her apparel. Her husbande was had in honour in the gates, as he sate wt the elders of the lande. She made lynnen & solde it, & delyuered to ỹ marchaūt Strength & glory were her rayment, & she laughed in the latter dayes. She opened her mouth wt wysdom & the lawe of right uousnes was on her tōg. She had an eye to her housheld & eat not breade ydely. Her chyldrē arose & blessed her, & her husbād cōmēded her. Many doughters haue done excellētly but thou hast passed thē all. Fauour is a deceauable thynge, & beaute is vanite, but a womā ỹ feareth god/ she shalbe praised. Gyue her of ỹ fruyt of her hādes/ & let her workes prayse her in ỹ gates.

¶ The gospell on Mary magdaleyns day. ỹ. vi. cha. of Lu. E

One of the Pharyses desyred Jesus that he wolde eate wt him/ & he came in to ỹ Pharyses house, and sat dowue to meat. And beholde a woman in ỹ cyte/ which was a synner as sone as she knewe ỹ Jesus sat at meat in ỹ Pharyses hous she brought an Alabaster boxe of oyntmente/ & she stode at his fete behynde hym wepyng & began to washe his fete wt teares and dyd wype them wt the heares of her hed/ & kyssed his fete/ anoynted them with oyntment. When the Pharyse which had him to his house sawe that he spake within hym selfe sayenge

ỹ

yf this mā were a Prophete, he wolde surely haue knowē who & what maner woman this is, which touched him, for she is a synner. And Jesus answered & sayde vnto him, Symō I haue some what to say vnto ȳ, and he sayde: Mayster say on. There was a certayn lēder which had two detters, ȳ one ought. v. hō dreth pens, & the other fyfty. When they had nothynge to pay, he forgaue thē bothe. Whiche of thē tel me wyl loue hi moste. Symō answered & said, I suppose ȳ he to whome he forgaue moste. & he sayede vnto hym Thou haste truly iudged. And he turned to ȳ womā. & sayed vnto Simō. Seest thou this woman, I ētred into thy house. & thou gauest me no water to my fete. but she hath washte my fete with teres, & wyped them wt the heares of her heed. Thou gauest me no kisse: but she sence ȳ tyme I came in hath not ceased to kysse my fete. My heed with oyle ȳ dydest not anoynt, & she hath anoynted my fete wt oyntmēt. Wherfore I say vnto ȳ many synnes are forgyuē her, because she loued moch. To whō lesse is forgyuē ȳ same doth lesse loue. And he sayd vnto her, thy synnes are forgyuē ȳ. And they that sate at meate with him, began to saye within them selues. Who is this which forgyueth euen synnes, and he sayd to the woman. Thy fayth hath saued the go in peace.

¶The pystle on S. James daye the Apostle. The. ij. Chapter to the Ephesyans. D

Brethren nowe ye are no more straūgers & forseners, but cytesens with ȳ sayntes, & of ȳ housholde of god and are bylte vpon ȳ foūdacion of ȳ Apostles, & pphetes. Jesꝰ Chryste beyng ȳ heed corner stone, in whō euery buyldynge coupled togyther. groweth vnto an holy tēple in ȳ lord, in whom ye also are buylte togyther & made an habitacion for god in ȳ spirite

¶The gospell on S. James daye the Apostle. The. xx. chapter of Mathewe. ¶

There came to Jesꝰ ȳ mother of zebedes childrē wt her sonnes, worshyppynge him, & desyrynge a certayne thyng of him, he sayd vnto her, what wilt ȳ haue she sayd vnto hi. graūt

ꝑ these my two sonnes, may syt one on ꝑ right hand, & the other on thy left hande, in thy kyngdome. Jesus answered & sayde, ye wotte not what ye aske. Are ye able to drynke of ꝑ cup ꝑ I shall drynke of? & to be baptysed wt the baptime ꝑ I shalbe baptysed wt? They answered to him. That we are. He sayde vnto them: ye shal drynke of my cup, & shalbe baptysed wt the baptyme ꝑ I shalbe baptised wt, but to syt on my ryght hād/ & on my left hād is not myne to giue but to thē for whō it is ꝓpared of my fader

¶ The Pystle on saynte Annes daye.

A Womā of power & beryte &c ye shal fynde this Pystle on saynt Mary Magdalyn daye. Folio. liij.

¶ The Gospel on S. Annes daye. The. j. cha. of Mathewe. A.

THis is the boke of ꝑ generacion. ye shal fynde this gospel on the conception of our Lady. Folio. xliiij.

¶ The Pystle on. S. Peters daye ad vincula. The. xij. Chapi: of the Actes of the Apostles. ¶

WHen Peter came out of prison, he came to ꝑ house of mary ꝑ mother of one Johñ whicy was called marke, wher many were gathered togy.her in prayer/ as Peter knocked at the entre doze, a damosell came forth to herken named Rhoda & whē she knew Peters voyce, she opened not ꝑ entre for gladnes, but ran in, and tolde howe Peter stode before the entrey, & they sayd vnto her, ꝑ art mad, & she boze thē downe ꝑ it was euen so. Then sayd they, it is his angell Peter cōtinued knockynge, whē they had opened ꝑ doze, & sawe him they were astoyned, he beckened vnto them wt the hande to holde theyr peace & tolde thē by what meanes ꝑ lord brought him out of prison

¶ The gospel on s. Peters daye ad vincula, ꝑ. xvj. cha. of Mat. W

WHen Jesus came into ꝑ coostes. &c. ye shal fynde this gospel on S. Peters and Paules daye. Folio. l.

¶ The Pystle on the transfyguracyon of our lorde, The secōde Pystle of Peter and the fyrst chapyter. D

MOst dere beloued bzethzē we folowed not decepuable fables whē we opened vnto you ꝑ power & cōmyng of our lorde

Jesus

Jesus Christ but w our eyes we sawe his maiestye. Euen then/ verely, whē he receyued of god ꝑ father honour & glory, & whē there came such a voyce to hym frō ꝑ excellēt glory. This is my dere beloued sonne, in whō I haue delyte, heare him this voyce we herde whan it came frō heuē, beynge w̄ him in ꝑ holy mou̇nt we haue also a right sure word of ꝓphesy wherunto if we take hyde, as vnto a light ꝑ shyneth in a darke place, ye do well vntyll the daye daune & the daye starre aryse in your hertes.

¶ The Gospel on the transfyguracyon of our lorde. The xvij. Chapyter of Mathewe. A

IEsꝰ toke Peter & James, & Johñ his brother & brought thē vp into an hye mou̇tayne out of ꝑ way & was transfigured before thē & his face dyd shyne as ꝑ sonne, & hys clothes were as whyte as ꝑ lyghte. And behold there appered vnto thē moses & Helias, talking w̄ hi. Then answered Peter & sayd to Jesꝰ. Master here is good beyng for vs, ꝑ ꝯ wylt/ let vs make here. iij. tabernacles, one for the, & one for Moses, & one for Helias Whyle he yet spake/ behold a bryght cloude shadowed thē & behold there came a voyce out of the cloude & sayd. This is my dere sōne, in whō I delyte/ here him And whā the disciples herde ꝑ they fell flat on theyr faces, & were sore affrayd And Jesus came & touched thē & sayd aryse & be not affrayde. Thē lyfted they vp theyre eyes & sawe no man but Jesꝰ onely. And as they came downe from the Mountayne. Jesus charged them sayēg/ se that ye shewe the Vysyon to no man tyll the sonne of man be rysen agayne frome deathe.

¶ The Pystle in the feast of name of Jesꝰ. The. iiij. chapiter of the Actes of the Apostles. A.

PEter ful of ꝑ holy ghost saide. ye rulers of ꝑ people & elders of Israel, if we this day be examyned of ꝑ good dede done to the sycke man/ by what meanes he is made hole be it knowē vnto you all, and to al the people of Israel that in the name of Jesus Christe of Nazareth, whome ye crucyfyed, and whome God rayled from deth againe, this man standeth here present

you whole, this is ỳ stone cast a syde of you buylders, whiche is set in ỳ chyefe place of ỳ corner, neyther is there saluacyō in any other, nor yet also is there any other name gyuen to men, wherein we muste be saued.

¶ The Gospell in the feaste of the name of Jesus. The fyrste Chapyter of Mathew. ¶

THe Angel of god appered to Joseph in slepe sayeng. Joseph ỳ sonne of Dauid, feare not to take vnto ỳ Mary thy wyfe, for ỳ which is cōceyued in her, is of ỳ holy ghost. she shall bryngе forth a sonne, & thou shalt call his name Jesꝰ, for he shall saue his people frō theyr synnes. All this was done to fulfyll ỳ which was spokē of our lorde by ỳ ꝓphete sayeng. Beholde a mayde shalbe w̄ chylde, & shal bryngе forth a son, & they shal cal his name Emanuel, which is by interꝓtacō god w̄ vs

¶ The Pystle on S. Laurence daye, the. ij. Pystle to the Corynthyans. The ix. Chapyter. B

BRethren, he which soweth lytel, shal repe lytell, & he ỳ soweth plēteously shal repe plēteously, & let euery man do accordynge as he hath purposed in his hert, not grudgelynge or of necessyte, for God loued a cherefull gyuer. God is able to make you ryche in all grace ỳ ye in al thinges hauyng sufficiēt vnto ỳ vttermost may be rych vnto al maner good workes, as it is wrytten. He hathe sparsed abrode, and hath gyuen to the poore his ryghteousnes remayneth for euer. He that findeth ỳ sower sed shal mynister breade for fode, & shal multyplye your sede, and encrease the fruytes of your ryghteousnes.

¶ The gospel on S. Laurence day. The. xij. Cha. of Johñ. D

IEsus sayd vnto his dysciples. Verely verely I say vnto you, except ỳ wheat corne fal into ỳ grou̇nd & dye, it bydeth alone, yf it dye it bryngeth forth muche fruyte. He ỳ loueth his lyfe shal destroy it, & he ỳ hateth his lyfe in this worlde, shal kepe it vnto ỳ life eternal yf any mā ministre vnto me, let him folow me, & where I am, there shal also my myniſter be, & yf any man minister vnto me, him wyl my father honour which is in heuē

¶ The

¶ The Pystle on the Assumpcion of our Lady. Eccle.xxiiij.

IN all thoſe thynges I ſought reſt, & in ſome mannes enheritaũce wolde haue dwelt. Then ỹ creatour of al thing cõmaũded & ſayd vnto me, & he ỹ created me dyd ſet my tabernacle at reſte, & ſayd vnto me. Dwel in Jacob, & haue thyne enherytaunce in Jſraell, & rote thy ſelfe amonge myne electe. Frõ the begynnynge, & before the worlde was I created, & vnto ỹ worlde to come wyl I not ceaſe, & before him haue I miniſtred in ỹ holy habytacyõ & ſo in Syon was I ſetled, & in ỹ holy cytye lykewyſe I reſted and in Jeruſalem was my power. And I roted my ſelfe in an honourable people, whiche are ỹ lordes parte, & he theyr inheritaũce, & amonge the multitude of ſayntes I helde my faſte. As a Cedar tree was I lyft vp in Lybanon & as Cypres tree in moũt Hermõ. As a Palme tre was I exalted in Cades, & as Roſe plantes in Jerico. As a beautyful Olyue tre in ỹ feldes & as a plantayne tre was I exalted vpõ ỹ waters. In ỹ ſtretes I gaue an odour as Sinamõ & Balme ỹ ſmelleth wel & gaue an odour of ſwetnes as perfect Myrre.

¶ The goſpell on ỹ aſſumpcion of our Lady. ỹ. x. cha. of Lu. G

JEſus entred into a certayne Caſtle. And a certayne woma named Martha, receyued hy into her houſe. And this woman had a ſyſter called Mary, whiche ſat at Jeſus fete, & herde Jeſus preachynge. Martha was cõbred about much ſeruyng, & ſtode & ſayd. Maſter doeſt ỹ not care, ỹ my ſyſter hath lefte me to miniſtre alone, byd her therfore ỹ ſhe helpe me. And Jeſus anſwered & ſaid vnto her. Martha Martha. Thou careſt & art troubled about many thiges, verely one is nedful. Mary hath choſen ỹ beſt parte wyich ſhall nat be take away frõ her.

¶ The pyſtle on Saynt Bartylmewes daye. the ſeconde Cha. to the Epheſians. D

YOwe ye are no more ſtraungers. &c. ye ſhal fynde this Pyſtle on S. James day the Apoſtle. Folio. liij.

¶ The Goſpell on Saynt Bartylmewes daye. The. xxij. Chapyter of Luke. ¶

There was a stryfe amonge the disciples of Jesu which of them shulde be taken for the greatest, & he sayd vnto them the kynges of the Gentyls raygne ouer them and they ỳ beare rule ouer them, are called gracyous Lordes / but ye shal nat be so / but he that is greatest amonge you shall be as the yongest, & he that is chyefe shall be as the mynistre, for whether is greater / he that sytteth eate meate / or he that serueth: is not he that sytteth at meate? And I am amonge you as he that mynystreth / ye are they whiche haue bydden with me in my temptacyons, & I appoynte vnto you a kyngdome as my father hath apoynted to me that ye may eate and drynke at my table in my kyngdom, & syt on seates, & iudge the twelue trybes of Israell

¶ The Pystle on the decollacion of Saynt Johñ. Prouerb. x.

The lokynge of iuste men is gladnes / & the hope of wycked men shall perysshe. The strength of a symple man is the wayes of the lorde, & feare to them ỳ worke euyll. The iust shall not dwell vpon the earth. The mouth of a iust man bringeth forth wysdome, & the tonge of euyll mẽ shal perysshe. The lyppes of a iust man considereth pleasaũt thinges, & the mouth of wycked men, froward thynges. The symplycyte of iust men shall dyrecte them and the supplantacyon of euyll men shal destroye them. The ryghteousnes of ryghteouse men shal delyuer them, and the wycked men shalbe taken in theyr awaytes. The iust man is delyuered from heuynes / & the wycked man shalbe taken frõ him. A dyssembler deceyueth his frende w̃ the mouth and the iust men shall shalbe delyuered w̃ scyence. A cytye shall be exalted in the goodes of iust men / & laude shall be in the losse of wycked men. A cytye shalbe exalted in ỳ blyssynge of iust mẽ

¶ The Gospell on the decolacyon of saynt Johñ. The. vj. chapyter of Marke, ¶

Herode the kinge him selfe sent forth & toke Johñ, & bound him & caste him in prison, for Herodias sake, which was his brother Philippes wife. For he had maried her. Johñ sayd vnto Herode. It is not lawful for the to haue thy brothers wyfe.

ſe. Herodias layd wayte for hym, & wolde haue kylled him but ſhe coulde not, For Herode feared Johñ knowinge ỹ he was a iuſte man, & an holy, and gaue him reuerence & when he herd he dyd many thynges & herde him gladly. And when conuenīēt day was come. Herode on his byrth day made a ſupper to the lordes. Captaynes, & chyefe eſtates of Galyle. And ỹ daughter of the ſame Herodias, came in, & daunced, and pleaſed Herode, & them ỹ ſat at the bourde alſo. Then the kynge ſayd vnto the mayde, aſke of me what ỹ wilt, & I wyl gyue it ỹ, and he ſware vnto her. What ſoeuer ỹ ſhalt aſke of me, I wyl gyue it the, euē vnto the one halfe of my kyngdome. And ſhe wente forthe: and ſayd to her mother. What ſhal I axe & ſhe ſayd Johñ baptiſtes heade. And ſhe came in ſtrayt waye with haſte vnto the kynge & aſked ſayeng/ I wyl that ỹ gyueſt me by & by in a dyſſhe the head of Johñ Baptiſt. And the kyng was ſorry. yet for his othe ſake, & for their ſakes which ſat at ſupper alſo, he wold not put her beſyde her purpoſe. And immediatly the kyng ſent the hāgman, & cōmaūded his head to be brought ī, & he wēt & beheded hym in ỹ pryſon & brought his head in a dyſſhe, & gaue it to ỹ mayden, & the mayden gaue it to her mother. When his diſcyples herd of it/ they came & toke vp his body & put in a tōbe.

¶ The Pyſtle on the Natiuite of our Lady.

AND A vyne ſo brought I forth a. &c. ye ſhal fynd this pyſtle in the Concepcyon of our Lady. xliiij.

¶ The goſpel on ỹ Natiuite of our lady. The. j. cha of Mat. A.

THis is ỹ boke of the generacion of Jeſus. &c. ye ſhall fynd this goſpell on the Cōcepcyon of our Lady. Folio. xliiij.

¶ The Pyſtle on the Exaltacyō of the Croſſe the. v. cha. to the Galathyans. B.

I Haue truſte towarde you in god. &c. ye ſhall fynde this Pyſtle on the Inuencyon of the Croſſe. Fo. xlix.

¶ The Goſpel on ỹ Exaltacīō of ỹ Croſſe ỹ. xij. cha. of Johñ. E

IEſus ſayd vnto ỹ people of ỹ Jewes, now is ỹ iudgemēt of this worlde now ſhal ỹ prince of this worlde be caſt out

And

And I(yf I were lyft vp frō ꝑ erth)wyl drawe al mē vnto me. This sayd Jesꝰ sygnyfiēg what death he shuld dye. The people answered him. We haue herde of ꝑ lawe ꝑ Christ bydeth euer And howe sayest ꝑ then ꝑ the sōne of mā must be lifte vp. Who is ꝑ sōne of mā? Jesꝰ sayd vnto thē, yet a lytel whyle is ꝑ lyght wt you: walke whyle ye haue lyght lest ꝑ darknes com on you. He that walketh in ꝑ darke woteth not whither he goeth. But whyle ye haue lyghte, beleue on the lyghte that ye maye be the chyldren of lyghte.

¶ The Pystle on sayntt Mathewes day the Apostle.

The similitude of ꝑ faces of ꝑ foure beastes, The face of a man & the face of a Lyon, on ꝑ ryght hād of ꝑ foure of thē And ꝑ face of an Egle aboue them foure And theyr faces/ and theyr wynges stretched out aboue an hye. Eche had two wynges coupled togyther, & two ꝑ couered theyr bodyes, and they went al strayt forward, & whether they had lust to go/ thyther they wente/ & turned not backe agayne in theyr going. And ꝑ symilytude of the beastes, & the fashyon of them was as burnyng coles of fyre & as fyre brandes, walkynge betwene ꝑ beastes & the fyre dyd shyne, & out of ꝑ fyre proceded lyghtnyng, & the beastes ranne and returned after the fashyon of lyghtnyng

¶ The Gospel on Saynte Mathewes daye the Apostle. The ix. Chapyter of Mathewe. B

When Jesus wente forth, he sawe a man syt receyuynge of a coustome named Mathewe, & sayde to him Folow me, and he arose & folowed hym. And it came to passe/ ꝑ Jesꝰ sat at meat in ꝑ house behold many Publycans & synners came and sate downe also wt Jesus, & his disciples. When the Pharyses had espyed ꝑ they sayd to his disciples. Why eateth your master wt Publycans & synners/ When Jesus herde ꝑ: he sayd to thē The whole nede no Physicia but they ꝑ are sicke. Go & lerne what ꝑ meaneth/ I haue pleasure in mercy, & not i offering for I am not come to call ꝑ righteous, but ꝑ synners to repētaūce.

¶ The Pystle on S. Myghels day. The fyrst Chapyter of the

Reue-

Reuelacion of saynt Johñ. A

IEsus sent & shewed by his angel vnto his seruaũt Johñ which boze recozde of ỹ wozde of god, & of ỹ testimony of Jesꝰ Chzist, & of al thynges ỹ he sawe. Happy is he ỹ hereth & redeth ỹ wozdes of ỹ prophesye, & kepe those thinges which are wzytẽ therin, foz ỹ tyme is at hãde. Johñ to ỹ vij. cõgregaciõs in Asia. Grace be vnto you & peace frõ him which is, & which was & the which is to come & frõ ỹ vij. spirites, which are present be foze his trone, & frõ Jesus Chzist which is a faythfull wytnes & fyrst begottẽ of ỹ deed, & lozde ouer ỹ kynges of the erth vnto him ỹ loueth vs, & washed vs frõ our synes, in his owne bloud

¶ The Gospell on s. Mychels daye. the. xviij. cha. of Math. A

THe disciples came vnto Jesus sayeng. Who is ỹ gretest in ỹ kyngdome of heuen? Jesꝰ called a chylde vnto him & set him in the myddes of thẽ & said, verely I say vnto you excepte ye turne & become as childzẽ, ye can not entre into ỹ kingdom of heuẽ. Whosoeuer therfoze shal submit him selfe as this chyld he is ỹ greatest in ỹ kyngdome of heuen. & whosoeuer receyned such a chylde in my name, receyueth me, but whosoeuer offende one of these litel ones, which beleueth in me, it were better foz hi ỹ a mylstone were hãged about his necke, & ỹ he were drowned in ỹ depth of ỹ see. Wo be vnto ỹ wozld because of offẽces, howbeit, it can not be auoyded neuertheles wo be to the mã by whõ ỹ offence cõmeth. Wherfoze yf thy hãde oz thy fote gyueth the an occusacyon of euyll, cut him of, & caste hym frõ ỹ it is better foz ỹ to entre into lyfe halte oz maymed, rather then ỹ shuldest hauyng two handes, oz two fete be caste into euerlastinge fyze. And yf also thyne eye offende ỹ plucke him out and cast hym frõ ỹ. It is better foz ỹ to entre into lyfe wt one eye, thã hauynge two eyes to be caste into hell fyze. Se that ye despyse not one of these lytell ones. Foz I saye vnto you, that in heuen angels, beholde the face of my father which is in heuen.

¶ The pystle on ỹ Trãsfiguraciõ of s. Edward kige & cõfessour

THe iust man wyll gyue his herte & watche in ỹ mornynge to ỹ lozd which made him, & wyl pray in ỹ syght of ỹ most

hyest. He wyl opē his mouth i prayer, & wil pray for his sinnes And yf ẏ great lorde wyl, he wyl fulfyl him w̄ the spicite of vn derstandynge & he wyl shew forth ẏ eloquēce of his wysdome of swete shoures, & wyl knowledge to ẏ lord in prayer, & he wyl dyrecte his coūsayle & discyplyne, & wyll haue coūsel in secrete thiges, & he shal speake opēly, ẏ discipline of his doctrine & shal glory in the Testamēt of ẏ lord. Many mē shal prayse his wysdome, & it shal not be done awaye vnto ẏ worldes ende. His remembraunce shall not go away, and hys name shalbe requyred from generacyon into generation.

¶ The gospel on the Translacion of s. Edward kynge and confessour. The, xj. chapyter of Luke. E

IEs⁹ sayd vnto his disciples. No mā lighted a cādel & put teth it in a preuye place, neyther vnder a busshell but on a cādelstycke ẏ they ẏ come in, may se lyght. The lyght of thy bodye is thyne eye. Therfore when thyne eye is syngle, then is all thy body ful of lyght, but yf thyne eye be euyll, then shal al thy body be ful of darknes. Take hede therfore ẏ the light which is in the, be not darknes, for yf all thy body shalbe lyght hauynge no parte darke then shall all be full of lyght euen as when a cādell doth lyght the with his bryghtnes.

¶ The Pystle on Sayne Luke the Euangelystes day

THe similitude of the faces. Ye shall fynde this Pystle on Saynt Mathewes daye the Apostle. Folio lvi.

¶ The gospell on s. Luke y Euāgelistes day. ẏ. x. cha. of Lu. A

OUr lorde apoynted other seuentye also, & sente thē two, & two before his face, into euery cytye & place, whether he him selfe wolde come. And sayd vnto thē, ẏ haruest is gret, but the labourers are fewe, pray therfore the lord of the haruest to sende forth his labourers into his haruest. Go your wayes beholde I sende you forth as Lābes amōg wolues, beare no wallet neither scrippe, nor shoes, & salute no mā by ẏ way In what soener house ye entre in fyrst, say, peace be to this house. And yf ẏ son of peace be ther, your peace shal rest on him. yf not it shall returne to you agayne & in the same house tary styll eatynge &

drynkynge

drynkynge such as they haue, for ẏ labourer is worthy of his rewarde

¶ The Pystle on the.xj.thousand Vyrgyns day.

O How fayre is a chast generacyon w̄ charite, ẏ memory of it is immortal, for it is knowē to god & man & when it is present they folow it: & desire it whē it ledeth thē, & it triūpheth crowned euerlastyngly, ouer cōmynge of batayles vndefyled, a great multitude of wycked mē shall not be ꝓfytable & euyl plātes shal not bringe forth hye trees, neyther shal set a sure groūd & yf they spryng in tyme in bowes, they shalbe vnsure put they shalbe moued w̄ the wynde, & shalbe plucked vp w̄ vehemency of ẏ wynde, ẏ vnperfyte bowes shalbe brokē, & the fruyt of thē shalbe vnprofytable & bytter to eate, & profytable to nothynge and al the chyldrē which shalbe borne to wycked men/are witnes of wyckednes agaynst theyr parētes in theyr interrogacyō the iust man shalbe in rest, yf he be occupyed with death.

¶ The gospel on the.xi.M.vyrgyns day.ẏ.xxv.cha.of Mat.A

IEsus sayd vnto his discyples. The kyngdome of heuē is lykened to.x vyrgīs which toke their lāpes & wēt to mete the brydegrome, & fyue of them were folyshe, & fyue were wyse. The foles toke they lāpes, but toke none oyle w̄ thē but ẏ wise toke oyle with thē in theyr vessels w̄ their lāpes. Whyle ẏ brydgrome taryed, al slōbred & slept, & euē at mydnyght there was a crie made/behold ẏ brydgrom cōmeth: Go & mete him: Then al those vyrgyns arose & p̄pared theyr lāpes. And ẏ folyssh sayd vnto ẏ wyse gyue vs of youre oyle for our lāpes go out. but ẏ wyse answered sayenge not so lest there be not ynough for vs & you, but rather go to thē ẏ sel, & bye for your selues, in cōclusyō whyle they wēt to bye, the brydgrome came, & they ẏ were redy wēt in w̄ him to ẏ wedding, & the gate was shut vp. After war des came also the other vyrgyns sayeng, Mayster, mayster opē to vs/but he answered & sayd. Verely I say vnto you I know you not, loke ẏ you watche therfore, for ye knowe neyther the daye nor yet the houre when the sonne of man shall come.

¶ The Pystle on Symon and Judas daye. The.viij.chappyter to the Romaynes. E

BRethren we knowe wel ẏ all thynges workes for ẏ best vnto thē ẏ louethe God which also are called of purpose for those which he knewe before, he also ordayned before ẏ they shuld be like fassioned vnto ẏ shape of his sōne, ẏ he might be ẏ fyrste begotē sōne amonge many brethrē. More ouer which he apoynted be fore, thē also he called, & which he called, thē also he iustified, which he iustifyed/thē he also glorified. What shal we then saye vnto these thynges, if God be on our side who cā be a gaynst vs, which spared not his owne sōne but gaue him for vs al, how shal he not with him gyue vs al thynges also, Who shal say any thing to ẏ charge of goddes chosē? it is god ẏ iustifieth, who then shall cōdēpne It is christe which is deed ye tather which is rysen agayn which is also on ẏ ryght hande of god, & maketh intercessyon for vs. Who shal seperate vs frō goddes lone. Shal trybuiacyon? or anguyshe, or persecucion? eyther hōger, eyther nakednes? eyther parel eyther swerde? as it is wrytten, for thy sake are we killed al day long & are coūted as shepe apointed to be slayne. Neuertheles in al these thyges we euer come, strongely thorowe his helpe ẏ loued vs. Ye & I am sure ẏ neyther deth neyther lyfe, nor Angel, nor rule, nether power, neither thynges present, nor thynges to come/neyther heeth, neyther loweth neyther ani other creature shalbe able to departe vs frō goddes loue, which is in Christ Jesꝰ our Lorde

¶ The Gospel on Symon & Judes day ẏ. xv. cha. of Johñ. C.

IEsus sayed vnto his disciples. This I cēmaunde you, ẏ ye loue togyther, if ẏ world hate you, ye know ẏ it hated me/before it hated you, if ye were of ẏ worlde, ẏ worlde wolde loue you/hys owne, because ye are not of ẏ worlde, but I hane thosen you out of ẏ world, therfore hateth you ẏ woild, Remēbre my sayeng that I sayed vnto you ẏ seruaūr is not greater thē his lorde, if they haue persecuted me, so wylthey persecute you, if they haue kepte my sayēge, so wyl they kepe yours/but all these thyuges wyl they do vnto you, for my names sake because thy haue not knowen him ẏ sent me. Yf I had not com & spoken vnto them/they shulde haue had sinne/but nowe hane

they nothinge to cloke theyr sinne wt al. He ye hateth me, hateth my Father, yf I had not done workes among thē which none other mā dyd, they had not sene, bnt nowe haue they sene, & yet haue hated bothe me & my father, euen ye the sayenge myght be fulfylled ye is writē in their lawe, They hated me wout a cause.

¶ The Pystle on ye al Halowes daye. The.viij.cha. of ye Reuelacyon of saynt Johñ. A.

IOhan sawe an angel ascendyng frō ye rysynge of ye sonne which had ye seale of ye lyuynge god, & he cryed wt a loude voyce to the.iiij.angels (to whō power was gyuen to hurt the erth, & the see) sayeng hurt not the earth, neither ye see, neither ye trees tyl we haue sealed the seruaūtes of our god in theyr forehedes, & I herde ye nōbre of thē which were sealed, & there were sealed C.&.xliiij.M. of al ye trybes of ye childrē of Israell. Of ye tribe of Juda were sealed.xij.M. of ye tribe of Rubē were sealed .xij.M. of ye trybe of Gad were sealed.xij.M. of ye trybe of Asser were sealed.xij.M. of the trybe of Neptali were sealed.xij.M. of the tribe Manasses were sealed.xij.M. of ye tribe of Symeō were sealed.xij.M. of ye tribe of Leuy were sealed.xij.M. of the trybe of Isacar were sealed.xij.M. of the trybe of zabulō were sealed.xij.M. of the tribe of Joseph were sealed.xij.M. of ye trybe of Beniamyn were sealed.xij.M. After this I behelde & lo a great multitude (which no mā coulde nōbre) of al naciōs & people & tonges, stode before the seate, & before the lābe, clothed wt longe whyte garmētes, & Palmes in theyr hādes, & cryed wt a loude voyce sayeng saluaciō be ascribed to hym ye sytteth vpō ye seate of our god, & vnto the lambe & all the angels stode in ye cō place of the seate & of ye Elders, & of the foure beastes, & fell before the seate on theyr faces & worshypped god sayenge. Amen Blessynge and glory, wysedome and thankes, and honour, and power, and myght be vnto our god for euermore. Amen.

¶ The Gospell on all Halowes daye. The.v, chap. of Math. A

WHen Jesus sawe the people. &c. ye shall fynde this gospel on Relyke Sondaye. Folio.lj. ¶ The Pystle on al soules daye. The.iiij.chap. of the fyrst Pystle to the Tessa. C

I Wolde not brethrē haue you ignorauūt,as cōcernynge thē which are fallē a slepe,ꝑ ye sorow not as other do which haue no hope,for yf we beleue ꝑ Jesꝰ dyed & rose agayn,euē so thē also which slepe by Jesꝰ,wyll god bryng agayne wᵗ hym. And this say we vnto you in ꝑ word of ꝑ lord,ꝑ we which lyue & are remaynynge in ꝑ cōmyng of ꝑ lord shal not come ere they which slepe,for ꝑ lord hym selfe shal descēde frō heuē wᵗ shut & the voyce of the archangel & trōpe of god,& the dead in Christ shal aryse fyrst,then shal we lyue & remayne be caught vp wᵗ them,also in the cloudes to mete ꝑ lorde in ꝑ ayre,& so shall we euer be wᵗ the lord. Wherfore cōfort your selues one another wᵗ these wordes

¶The gospell on all soules daye. The.xj.chapyter of Johñ.¶

MArtha sayd vnto Jesus,lord yf ꝑ haddest ben here my brother had not bene deed,but neuertheles I knowe ꝑ what soeuer ꝑ askest of god,god wyl gyue it the. Jesꝰ sayd vnto her, thy brother shall ryse agayn. Martha sayd vnto hym,I knowe well he shal ryse agayne in ꝑ last day. Jesꝰ sayd vnto her. I am the resurrecyō & the lyfe,Whosoeuer beleueth in me ye though he were dead/yet shal he lyue,& whosoeuer liueth & beleueth on me shal neuer dye,beleuest ꝑ this. She sayd vnto hym ye lord I beleue ꝑ thou art Christ ꝑ sonne of god,which hast come into ꝑ

¶The Pystle on saynt Martyns day. Eccle.xliij. (worlde.

BEholde an excellent preste.&c. ye shal fynde thys Pystle on saynt Nicholas daye. Folio.xliij.

¶The gospel on s. Martyns daye. The.xxv,chap. of Math.

A Certayne man redy to take his iourney.&c.ye shal fynde this gospel on Saynt Nycholas daye. Folio.xliij.

¶The on saynt Katheryns daye.

WOrde I dyd lyft vp my prayer vpō ꝑ erth & besought to be delyuered frō death. I called vpō the lorde,ꝑ father of my lorde,ꝑ he shal not leue me helpeles in ꝑ day of my tribulacīō,& in ꝑ day of ꝑ proude mā I prayed thy ppetually & honoured it wᵗ cōfessiō & my prayer was herd,& thou sauedst me ꝑ I pished not & delyuered me out of ꝑ tyme of vnrighteousnes Therfore wil I cōfesse & prayse ꝑ,& wil blysse ꝑ name of ꝑ lord.

¶The

¶ The goſpell on ſaynt Katheryns day.the.xiij.cha.of Mat. ✠ The kyngdome of heuen is lyke vnto treaſure.&c.ye ſhall fynde this Goſpel on Saynte Margaretes daye. Fo.liij.

¶ The Pyſtle on the daye of weddyng.The.vj.chapiter of the .j.Pyſtle to the Cozynthyans.C.

BRethren remẽbze ye not ꝑ your bodyes are the mẽbzes of Chriſt/ſhal I now take the mẽbzes of Chriſt,& make thẽ mẽbzes of an harlot? God fozbyd. Do ye not vnderſtande ꝑ he whiche coupled him ſelfe with an harlot, is becom one body foz two(ſayeth he)ſhal be one fleſhe,but he that is ioyned vnto the lozde,is one ſpirite,flee foznicaciõ. All ſynnes ꝑ a man doth are wi out the body but he that is a foznicatoz,ſynneth agaynſt hys owne body. Knowe ye not howe that your bodyes are the tẽple of the holy ghoſt, which is in you whõ ye haue of God,& how ꝑ ye are not your owne,foz ye are dereli bought Therfoze glozify ye in god in your bodies & in your ſpirites,foz they are goddes.

¶ The goſpel on the day of weddyng the .xix.cha.of.Math.A.

THe Phariſes cam vnto Jeſus to tempte him & ſayd to him,is it lawful foz a man to put awaye his wyfe foz al maner of cauſes. He anſwered & ſayde vnto thẽ, haue ye not redde howe ꝑ he which made man at the begynnynge made thẽ man & woman,& ſayde foz this thyng ſhal a man leue father & mother,& cleue vnto his wyfe,& they twayne ſhalbe one fleſhe, wherfoze nowe are they not twayne, but one fleſhe. Let no mã there foze put a ſondze ꝑ which god hath coupled to gyther.

¶ The Pyſtle at buryenges,ꝑ fyrſt pyſtle to the Teſſalonyans and the.iij.chaptter.C.

I Wolde not bzethzẽ haue you ignozaũt .&c.ye ſhal fynde this pyſtle on al ſoules daye. Folio.lv.

¶ The Goſpel at buryenges. The.xij.chapiter of Johan.C.

MArtha ſayde vnto Jeſus lozde yf ꝑ .&c.ye ſhall fynde thys Goſpell on all ſoules day. Folio.lv.

☞ Here endeth the Pyſtles & Goſpels of the Sayntes. And here after foloweth the Table of this preſente boke.

Finis.

☞ This is the table wherin ye shall vnderstande in what leke ye shall fynde the Pystles and gospels after the vse of Salysbury of euery sondaye and holy day in the yere.

The Pystle on the fyrst sondaye in Aduent. Folio.i.
The gospell on the same daye. Folio eodem.
¶ The pystle on the seconde sondaye in Aduent. Folio eodem
The gospell on the same daye. Folio eodem
¶ The pystle on the.iii.sondaye in Aduent. Folio.ii.
the gospell on the same daye. folio eodem
¶ The Pystle on the.iiii.sondaye in Aduent. Folio eodem
the gospell on the same daye. folio eodem
¶ The pystle at the Masse on Christmas daye. Folio eodem.
the gospell on the same daye. folio.ii.
¶ The Pystle on saynt Stenens daye. Folio eodem.
the pystle on the same daye. folio eodem.
¶ The Pystle on saynt Johannes day the Euangelyst. Folio.iii.
the gospel on the same daye. folio eodem.
The pystle on Childermas daye. Folio eodem.
the gospel on the same daye. folio eodem
The Pystle on the sondaye after Christmas daye. Folio eodem
the gospell on the same daye. folio.v.
¶ The pystle on new peares daye. Folio eodem.
the gospell on the same daye. folio eodem
The pystle on twelfe daye. Folio eodem
the gospell on the same daye. folio eodem.
The pystle on the sondaye within the vtas of the Eppyhanye. folio.vi.
the gopel on the same daye. folio eodem.
The pystle on the fyrst sondaye after the vtas of the Eppyhanye. folio eodem
the gospell on the same daye. folio eodem
The pystle on the seconde sondaye after the vtas of the Epipdanye. folio.vii.
the gospell on the same daye. folio eodem.
The pystle on the.iii.sondaye after the vtas of the Epiphanye. folio eodem.
the gospel on the same daye. folio eodem.
The pystle on the.iiii.sondaye after the vtas of the Epiphanye. folio.viii.
the gospell on the same Sondaye. folio eodem.
The pystle on the.v.sondaye after the vtas of the Eppyhanye. Folio eodem.
the gospell on the same sonday. Folio eodem.
The pystle on the sonday after wedding goeth out called septuagesima. fo.eo.
the gospell on the same daye. folio.ix.
The Pystle on the sondaye of.ix.to the Corynthyans. folio eodem.
the gospell on the same daye. folio.x.
The pystle on the sondaye of.i. folio eo. the gospell on the same daye. folio eo.
The pystle on ashe wednysdaye. folio.xi. the gospel on the same daye. folio eo.
The Pystle on the fyrst sondaye in Lente. folio eodem
the gospell on the same daye. folio eodem.

The Pystle on the seconde sonday in Lente. folio.xlii.
the gospell on the same daye. folio eodem.
The Pystle on the thyrde sondaye in Lent. folio eodem.
the gospell on the same daye. folio eodem.
The pystle on mydlent Sondaye. folio.xliii.
the gospell on the same daye. folio eodem.
The pystle on Pallyon Sondaye. folio.xliii.
the gospell on the same daye. folio eodem
the pistle on Palme sondaye Folio eodem
the Pallyon on the same Sondaye. folio eodem
the gospell on the same day. folio.xlviii.
The Pallyon on good frydaye. folio eodem.
the gospell on the same daye. folio.xl.
The Pystle on Easter daye. folio eodem. the gospell on Easter day. folio.xli.
The pystle on the Mondaye in the Easter weke. folio eodem.
the gospell on the same daye. folio eodem.
The Pystle on the Tewysdaye in the Easter weke. folio.xlii.
the gospell on the same daye. folio eodem.
The Pystle on the wednysdaye in the Easter weke. folio eodem
the gospell on the same daye. folio eodem
The Pystle on the fyrst sonday after Easter day called lowe sonday. fo.xliii
the gospell on the same daye. folio eodem.
The pystle on the seconde Sonday after Easter daye. folio eodem
the gospell on the same daye. folio.xliiii.
The pystle on the thyrde Sondaye after Easter daye. folio eodem.
the gospell on the same daye. folio eodem.
The pystle on the.iiii. soudaye after Easter daye. folio eodem.
the gospell on the same day. folio.xlv.
The pystle on the.v. Sōdaye after Easter day/ which is the nexte sonday be-
fore the crosse dayes. folio eo. the gospell of the same daye. folio eo.
The pystle on the Mondaye in the Crosse dayes. Folio eodem.
the gospell of the same daye. folio.xlvi.
The pystle on the Ascension euen. folio eodem.
the gospell on the same daye. folio eodem.
The pystle on the Ascensyon daye. folio eodem.
the gospell on the same daye. Folio.xlvii.
The pystle on the sondaye after ascensyon daye. folio eodem.
the gospell on the same daye. folio eodem
The pystle on the wytsen sondaye. folio eodem.
the gospell on the same daye. folio.xlviii.
The pystle on the Mondaye in wytson weke. folio eodem.
the gospell on the same daye. folio eodem.
The pystle on the tewysdaye in the wytson weke. folio eodem.
the gospell on the same daye. Folio.xlix.

The pystle on the wednysdaye in ye wytson weke. folio eodem,
the gospell on the same daye. folio eodem.
The pystle on Trinite Sōday. folio eo. the gospel on the same day. fo. xxx
The pystle on Corpus Christi day. fo. eo. the gospel on the same day. fo. eo.
The pystle on the fyrst sondaye after trinite sondaye. folio. xxxi.
the gospell on the same Sondaye. folio eodem.
the pystle on the seconde sonday after trinite Sondaye. folio eodem.
the gospell on the same Sondaye. folio eodem.
the pystle on the iii sondaye after trinite Sondaye. folio. xxxii
the gospell on the same daye. folio eodem
the pystle on the. iiii. Sondaye after trynite Sondaye. folio eodem.
the gospell on the same daye. folio eodem.
the pystle on the. v. sondaye after trynite Sondaye. folio. xxxiii.
the gospell on the same Sondaye. folio eodem
the pystle on the. vi. Sondaye after trinite sondaye. folio eodem
the gospel on the same daye. folio. xxxiiii.
the pystle on the. vii. Sondaye after trynite sondaye. folio eodem.
the Gospell on the same daye. folio eodem.
the pystle on the. viii. Sondaye after trynyte sondaye. folio eodem
the gospell on the same daye. folio eodem
the pystle on the. ix. Sondaye after trinite sondaye folio xxxv.
the gospell on the same daye. folio eodem.
the pystle on the. x. sondaye after trynite sondaye. folio eodem.
the gospell on the same daye. folio eodem.
the pystle on the. xi. Sondaye after trimte sondaye. folio xxxvi
the gospell on the same daye. folio eodem.
the pystle on. xii. sondaye after trinite Sondaye. folio eodem
the gospell on the same Sondaye. folio eodem.
the pystle on the. xiii. sondaye after trinite sondaye. folio xxxvii.
the gospell on the same daye. folio eodem
the pystle on the. xiiii. Sondaye after trinite sondaye. folio eodem.
the gospell on the same Sonday. folio eodem
the pystle on the. xv. sondaye after trinite sondaye. folio. xxxviii
the gospell on the same daye. folio eodem.
the pystle on the xvi. sondaye after trinite sondaye. folio eodem.
the gospell on the same daye. folio. xxxix.
the pystle on the. xvii. Sondaye after trinite sondaye. folio eodem.
the gospell on the same daye. folio eodem.
the pystle on the. xviii. Sondaye after trinite Sondaye. folio eodem.
the gospell on the same daye. folio. xl.
the pystle on the. xix. Sondaye after trinite Sondaye. folio eodem
the gospell on the same daye. folio eodem
the pystle on the. xx. Sondaye after trinite Sandaye. folio eodem
the gospell on the same daye. folio eodem

the pystle on the.xxi.sondaye after trinite sondaye. folio .xlv.
the gospell on the same sondaye. folio eodem.
the pystle on the.xxii.sondaye after trynite sondaye. folio eodem.
the gospell on the same daye. folio eodem.
the pystle on the.xxiii. Sondaye after trinite sondaye. folio.xlvi.
the gospell on the same daye. folio eodem.
the pystle on the.xxiiii. Sondaye after trinite sondaye. folio eodem.
the gospell on the same daye. folio eodem
the pystle on the nexte sondaye before Aduent Sondaye. folio eodem.
the gospell on the same daye. folio xlvii.
the pystle on the dedicacion daye. fo.co. the gospell on the same day. fo.co.
¶ Here endeth the table of the Pystles and gospels of the sondayes.
¶ Here after folowyth the table of the Pystles & gospels of the Saynctes.
The pystle on saynt Andrewes daye. folio.xlvi.
the gospel on the same daye. folio.xlvii.
The Pystle on s. Nicholas daye. fo.co. the gospell on the same day. fo.co.
¶ The pystle on the Conception of our Lady. folio eodem.
the gospell on the same daye. folio eodem
The pystle on s. Thomas the Apostle daye. folio.xlvi.
the gospell on the same daye. folio eodem.
The pystle on the Conuersyon of saynt Paule. folio eodem.
the gospell on the same daye. folio.xlvi.
The pystle on Candelmas day. fo.co. the gospell on the same daye. fo.co.
The pystle on saynt Mathias the Apostle daye. folio eodem.
the gospell on the same daye. folio.xlvii
the pystle on the Annunciacion of our Lady. folio eodem.
the gospell on the same daye. folio eodem
The pystle on s. Georges daye/ folio co. the gospel on the same day. fo.xlviii
the pystle on s. Marke the Euangelistes daye. folio eodem.
the gospell on the same daye. folio eodem.
the pystle on Philip and James daye. folio eodem.
the gospell on the same daye. folio eodem.
The pistle on the Inuencio of the crosse. fo.xlix. the gospel on the same day. fo.co
the pystle on the Natyuite of saynt Johñ the baptyst. folio eodem
the gospell on the same daye. folio.l.
the pystle on s. Peter & Paules day. fo.co. the gospell on the same day. fo.co.
the pystle on the cõmemoracyon of saynt Paule. folio eodē.
the gospell on the same daye. folio.li.
the pystle on the Visitacion of our Lady. folio eodem
the gospell on the same daye. folio eodem
the pystle on Kelyke sondaye. fo.co. the gospel on the same daye fo.co.
the pystle on s. Margaretes day. fo.lii. the gospel on s. Marg[illegible] day. fo.co.
the pystle on Mary magdaleyn day. fo.co. the g[illegible] .co.
the pystle on s. Iames daye. fo.liii. the gosp[illegible]

the pystle on s. Annes daye. folio. eo. the gospell on s. Annes daye. folio eo.
the pystle on s. Peters day ad vincula. fo. eo. the gospel on the same day. fo. eo.
the pystle on the transfyguracion of our lorde. folio eodem.
the gospell on the same daye. folio liiii.
the pystle on the feaste of the name of Jesus. folio eodem
the gospell on the same daye of Jesus feaste. folio eodem.
the pystle on saynt Laurence. folio. eo. the gospell on the same daye. folio eo.
the pystle on the Assumpcion of our Lady Folio lv.
the gospel on the same daye. folio eodem
the pystle on s. Bartylmewes daye. fo. eo. the gospell on the same day. fo. eo.
the pystle on the decollacion of saynt Johan baptist. folio eodem
the gospell on the same daye folio eodem
the pystle on the Natiuite of our lady. folio. lvi.
the gospell on the same daye folio eodem
the pystle on the Exaltacion of the Crosse. folio eodem
the gospel on the same daye folio eodem
the pystle on s. Mathewes daye the Apostle folio eodem
the gospel on the same daye. folio eodem
the pystle on saynt Myghels day. fo. lvii. the gospel on the same day. folio eo.
the pystle on the trans. of saynt Edwarde the Kynge and confessour. folio eo.
the gospell on the same daye folio eodem
the pystle on saynt Luke the enangelyst. folio eodem
the gospell on the same daye folio eodem
the pystle on the Xi. thousande vyrgyns daye folio. lviii.
the gospel on the same daye. folio eodem
the pystle on s. Symon & Judas day. fo. eo. the gospel on the same day fo. eo.
the pystle on al halowen daye. fo. lix. the gospell on the same daye. fo. eodem
the pystle on al Soules day. folio lx. the gospel on the same day. folio eodem
the pystle on s. Martyn daye. folio eo. the gospell on the same day. fo eodem
the pystle on s. Katheryns day. fo. eo. the gospel on the same day. folio lx.
the pystle on the same day of weddynge folio eodem
the gospel on the same daye folio eodem
the pystle at buryenges/folio eodem the gospel on the same daye/folio eo.

FINIS TABVLAE.

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